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Christian Purity

or the Heritage of Faith

R. S. FOSTER D.D. L.L.D.

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CHRISTIAN PURITY;

OR,

THE HERITAGE OF FAITH

REVISED, ENLARGED, AND ADAPTED TO LATER PHASES OF THE SUBJECT.

BY REV. R. S. FOSTER, D.D., LL.D.

WITH AN INTRODUCTION BY BISHOP JANES

NEW YORK: HUNT & EATON.
CINCINNATI: CRANSTON & STOWE.

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PREFACE.

READER, what is the great object of life? Is it not to *be* good, and to *do* good, and thus to glorify God? I am sure I should do you great injustice to suppose you capable to return any other answer. But this sentiment is precisely my apology for presenting you the following treatise. No other consideration would have brought it before the public. Its autnor has no other object to subserve, no other aim to gratify. It comes to you on a mission of love, with a sincere desire for your welfare, and a single intention to promote it. He wishes to do good, and would avail himself of the widest means. I know you will commend the object—I trust you will approve the method. He might have contented himself in his ordinary pulpit and private ministrations; but then he reflected, that possibly he might extend the sphere of usefulness by employing other agencies. If he reaches thousands with his voice, he remembered that he might reach thousands more with the pen. If he impresses a few in public assemblies, and in friendly circles, he reflected that he might reach others in their retirement, and impress them in their

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solitude. If he speaks to some now, he remembered that "the night cometh in which no man can work," when his voice will be silent—he might speak, when dead, through the printed page. The hope of widening the sphere of usefulness, and extending it through a longer period, decided him. Is it a chimerical hope? He trusts not. If any good shall be done to any one, that would not have been done without the publication, he will be amply repaid, and rejoice that "he has not run in vain, neither labored in vain." If a single soul shall be saved, he will feel that such a result would have been worth an eternity of toil; if any shall be quickened to higher exertion, his effort will be a thousand times compensated.

One word more, and the preface concludes. The author is painfully sensible that his production has many defects, but he believes that they are such as will not be injurious to the reader—blemishes rather than poisons. For these he asks your indulgence. Conscious of the sincerity of his motives, and hoping for the Divine benediction, he sends it forth upon its mission, trusting to find, in the day of the Lord Jesus, that it has produced some fruit. May the great Head of the Church bless both writer and reader, and bring them to that realm where they shall see eye to eye, and know as they are known

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PREFACE TO REVISED EDITION.

HAVING received many gratifying proofs that former editions of this work were not only acceptable, but highly useful to many devout and thoughtful people, and having been importuned by many friends to revise and extend it, particularly with reference to later phases of the subject of which it treats, we have been prevailed upon to attempt the work, and herewith submit the result. It is a pleasant reflection that twenty years of added experience and extended research have not materially changed the views at first expressed. The careful re-examination which we have been required to make in the preparation of the present enlarged statement, leaves not a doubt in our mind of the substantial correctness of the doctrines herein set forth. The first writing was undertaken under the inspiration, and conducted during the evolution, of an exalted experience, and amid the glow of intense zeal. The present writing is the fruit of calm study and mature and deliberate judgment. We are not aware that a single point has been relinquished or materially modified. The revision and enlargement of the work has been prompted by the same aim, and carried forward by the same inspiration which gave birth to the original writing—a supreme desire to advance Christian holiness, and the hope that, at least, some disciples of our Lord might be through this means guided to the higher experiences and more solid attainments of grace. We have ventured to hope, also, that the unimpassioned counsels and unpartisan spirit of this utterance, at the same time that it stimulated the earnest and good, and aroused the lukewarm and indifferent to greater devotion and entireness, might also reconcile the differences, harmonize the sentiments, and quiet the unseemly strifes of those

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who disagree chiefly in words, and perhaps not at all in substance.

The revision has extended to almost every page of the book, involving an amount of labor nearly equal to that required for the original production; but the chief additions will be found in the chapters discussing the difference between regeneration and entire sanctification, (in which is included the subject of sin in believers,) and the question whether entire sanctification is a progressive or instantaneous work. These points have given rise to the greatest apparent differences, and have been discussed with the most seeming temper; and the disputes upon them have most threatened the quietude of the Church. On the points of the means of attainment, the necessity and measure of profession, and the propriety of segregating the body of believers into classes, by the institution of special means restricted to those professing this high experience, former utterances have been repeated with some additions, the justness of which, we trust, will appear to all, and the spirit of which will, we hope, offend none. Claiming only for our discussion this merit, that it has been earnestly and faithfully prosecuted with a "single eye," we venture to hope that it brings forth a statement of a great scriptural doctrine in a form that will be acceptable to all who can rise above partisan prejudgments, and regard their Christian brethren with that charity which no child of God can be without.

Whatever may be the result, we shall bear with us the consciousness of having sincerely sought the peace of the Church of God, the highest development of Christian life, and the greatest glory of the Master. Neither a word of teaching has been uttered, nor a word of advice given, nor an admonition conveyed, nor a reproof hinted, that was not born of tenderness and that is not suffused with love. May the infinite Spirit attend with his blessing the humble effort which, emanating from his inspiration, we thus send forth with trembling and prayer. A voice among the thousands, may it be a messenger of peace and healing and salvation.

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INTRODUCTION.

In writing, as we must do, a hasty Introduction to Mr. Foster's book on Christian Purity, we deem it improper and out of taste, though it may not be out of fashion, to introduce extraneous subjects. In our judgment an introduction to a book should be a modest, truthful statement of its character and claims. We shall proceed upon this principle.

The work is divided into ten chapters, with descriptive headings. The first is properly the author's introduction. It is addressed to the reader, and headed, "The Occasion, Nature, and Object of the Work." The too great influence of "the things which are seen" and temporal, the exigences of the Church, which imperiously demand that all her members should come "unto the measure of the stature of the fullness of Christ," and the author's intense desire to see the Church awake and put on her strength, and put on her beautiful garments, are the occasion of the book.

What does the Gospel propose to us as our present personal privilege? What, as to moral and spiritual excellence, has it *for me* now? These are the grand

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inquiries which the author proposes to answer. Consequently his theme must be, "The fullness of the Gospel of Christ," the holiness of the Bible, the perfectness to which Christians may attain by Divine grace in this probationary estate. What a theme! What spiritual beatitudes has Infinite Love secured to us in this life by the agonies of Calvary? How fully can the Infinite Spirit which worketh in us mightily transform us now while on earth? To what present attainments does the word of God invite us, and the authority of God bid us? How sweet and sublime the office of answering these questions! —to concentrate the rays of Holy Scripture on this glorious subject, and in the strong light thus furnished, enable the inquiring disciple to see clearly and fully his high calling of God in Christ Jesus. This work has been happily performed by the author in this book.

In executing this important work, the author has not set himself forth as a theological reformer. He has given no new and novel theory. He has set up no rivalry with other writers on the subject. He has made no assaults upon standard Wesleyan authorities. He has not attempted to modify the long and generally received and cherished doctrines of the Methodist Church on this question; nor has he, as a sectarian, labored to controvert the opinions of other Churches. The work is also unencumbered with philosophical and metaphysical speculations.

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It is an earnest, practical treatise on the subject. It is a meek, ardent, prayerful effort, vividly to exhibit the principles and glories of Christian Purity, and to urge and enforce its claims. Surely such a book needs no apologist. It cannot find opponents among earnest, devoted Christians. All such will hail its advent. They will welcome it as another well-adapted instrumentality to promote vital godliness in the world; as a channel through which the crystal waters of the river of life may flow into human hearts, which are thirsting after righteousness; as an efficient agency for leading sinners to that blood which cleanseth from all sin. Such are the manifest as well as the professed objects of the work, the spirit with which it is imbued, and the ability with which it is executed, that they cannot fail to secure for it the favorable regard even of those devout, holiness-loving Christians who may differ from the author relative to some of the views he has set forth. If they cannot embrace all his sentiments, they will fellowship his spirit. No one in the enjoyment of Bible holiness, and anxious for its spread and prevalence in the Church and in the world, will doubt that the circulation of this little volume will do good—will be promotive of the glory of God in the sanctification of his children. In order to this, it is not necessary that the book should be better than the Bible, or even superior to the writings of Wesley, and Fletcher, and Watson, and Mer-

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ritt, and Peck, and Bangs, and others, on this subject. Without claiming this pre-eminence, the work may be highly useful. It may relieve some minds of their perplexities concerning the nature of sanctification, the way of its attainment, or its evidences. It may present the motives to its pursuit in a way that, to some persons, will be more fascinating, or more pungent and successful. Again: every man has his circle of influence. Each author on this subject will secure some readers that would not give attention to the writings of others. Here is a power for good that ought not to be lost. Verily, if there is any subject on which we need precept upon precept, and line upon line, the theme of this book is that subject. If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of his constraining love, and the solemnity of his Divine authority, it is the truth that Christians may and ought to be holy. O that tens of thousands of individuals, filled with its bliss, and inspired by its power, were telling of its charms, and inviting to its pursuit! O that tens of thousands of spiritual limners, the Holy Spirit guiding their pencils, were actively and ceaselessly engaged in portraying the glories of this subject to the vision of the Church until every member of it, ravished by its beauties, and impelled by its attractions, would aspire to its attainment, by faith enter into its enjoyment, and then join in labors to spread it! Reader, before you pro

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ceed further, stop and pray for this. Holiness is the greatest good, the highest destiny of the militant Church, and the most precious interest of the race. A holy Church would soon make a holy world. If the Church were "without spot, or wrinkle, or any such thing," her light could not be hid. When the Church puts on her entire strength, her influence must be triumphant in the world. When her hearts, and hands, and means, and influences are all devoted to God and his cause, her aggressive movements will be mighty, will be world-saving. As this book wisely instructs, judiciously and faithfully admonishes, and affectionately and earnestly invites the Church to heed this duty, to secure this interest, it cannot fail to be highly useful. Its literary character is good. The style will interest most readers. But the author has not been careful about this. He has sought to give the work higher claims. In this he has succeeded. To interest the reader in the subject, and not in the book, is his aim.

The author, in the first chapter, having in a general way set forth his subject, in the second chapter takes up this specific topic, *Christian Privilege, or the highest Attainable Moral and Spiritual Excellence.* In the commencement of the chapter he gives a very succinct statement of the different theories, both philosophical and religious, which have been propagated. This grouping together of these theories enables the reader to discern the beauty and harmony of the

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true, and the deformity and deficiency of the false; a most happy method of exhibiting truth. In giving his own views, the author shows the difference between justification and sanctification. He does not, however, depreciate the former in order to exalt the latter. They are not rival but mutual truths. They are not conflicting graces struggling for pre-eminence in the heart, but harmonious graces; the grace of regeneration leading to the grace of sanctification, and sanctification perfecting what is begun in regeneration. It is not therefore necessary to lower the one in order to elevate the other. The glories of the latter are so excelling that it is not necessary to obscure the real glories of the former to render them visible. In stating the nature of this attainment the author has not so sublimated and etherealized it as to make sincere inquirers utterly despair of attaining it: neither has he so simplified and explained away the subject of sanctification as to lead ordinary believers to say, The state is so little in advance of what I now enjoy that I feel no great concern about it. These extremes have been carefully avoided. I will ask the candid reader of this chapter to mark what is said of the effect of sanctification upon character. From not understanding this, most unfortunate mistakes have occurred. Let the point be well considered. A correct understanding of it will aid us greatly in judging of our own experience, and appreciating the Christian character of others. This chapter con-

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cludes with a most pungent appeal to the reader to become holy; by grace, through faith in Christ, immediately to attain to the highest moral and spiritual excellence.

The object of the third chapter is, to prove the attainableness of the state of grace presented and illustrated in the preceding one. This is, therefore, a chapter of engrossing interest. Is the beautiful theory of holiness exhibited a true one? Is the blessed experience of moral purity described a real one? May all Christians understand this subject, and enjoy this felicity, in this life? Who can answer these questions satisfactorily? What authority can determine them infallibly and eternally, beyond doubt and beyond controversy? Every pious heart will say, Let me hear the voice of God in response to these inquiries. Nothing but a "thus saith the Lord," can remove all my doubts and confirm my faith. In reading this chapter your utmost wish may be gratified. The author invokes no other authority, consults no other oracle. He rests the entire question upon the Scriptures of divine truth. By an ingenious yet simple and ample collation of Scripture proofs, he has demonstrated the truthfulness of his doctrines. He has done more: he has shown most conclusively that this is the great object and aim of the Gospel economy; that for this purpose Christ died, the Holy Scriptures were given, the means of grace instituted, and the offices and agency of the

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Holy Ghost furnished. Verily no one can carefully consider these Scripture arguments and not feel in his heart that it is the will of God, even his sanctification.

The author, in his intense desire to leave no lingering doubt upon any mind, to remove every stumbling-block out of the way of every person, and to hold up the truth in undimmed effulgence to every beholder, devotes the fourth chapter to answers to the various objections which have been (sometimes honestly and sometimes captiously) urged against the doctrine of Christian holiness, as he inculcates it. These objections are candidly stated, calmly considered, and fully answered. The reader will find in this chapter an able exegesis of those passages of Scripture which have been supposed to teach a different doctrine from the one set forth in this treatise. The harmony of the Scriptures on this subject is made most manifest.

Most of the readers who have progressed through a careful examination of these several chapters will be led with more or less anxiety to inquire, How is this great good to be obtained? How is this rich grace to be sought and realized? We believe many of those who have read the portions of the book already noticed will ask these questions with trembling concern, with burdened hearts. The author has anticipated the uprising of these questions in the minds of his readers at this point, and in the next chapter furnishes his answer. Probably no portion

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of the work will be read more frequently, or with more intense concern or greater profit than this. Fisher Ames, in his funeral eulogium upon Hamilton, states that that illustrious orator made his discourses complete maps of his subjects. The subject of this chapter is, the way of attaining Christian holiness. The author's map exhibits the way of faith in Christ. Then the several stand-points on the road, and the different stages of progress, are carefully noted. The dangerous diverging paths are also faithfully exhibited. Still the way is not, in itself, a difficult, tedious, and tiresome one. It is not a long, weary, and perilous pilgrimage to travel the whole length of it. We are sanctified by grace through faith—therefore it may be now. That blood which cleanses from all sin has been shed; Christ ever lives to intercede for those who seek its application; the Holy Spirit waits to aid them in their exercises, and to transform them into the Divine nature and image; all things are ready—consequently, whosoever exercises the faith described in this chapter will enter into the fruition of holiness.

The sixth chapter explains the evidences of entire sanctification. These are the direct witness of the Holy Spirit, and the indirect, or inferential and confirmatory evidences of its fruits. Certainly a state of grace so exalted and blessed is not without its corresponding manifestations. It is reasonable here to expect the richest, ripest, and most luxuriant and

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luscious fruits found in the garden of the Lord. We ask the reader's attention to the distinctiveness of these evidences—or their variations from the evidences of justification—as the author has stated them.

The seventh chapter is one of great practical importance. It discusses these two topics: How may holiness be retained, and, when lost, how may it be regained? Few, if any, writers have treated these topics specifically and formally. And yet how vast their importance! Nearly, or perhaps all, evangelical Churches have their books of counsel, and admonition, and encouragement, for young converts. They are entering upon a new life, assuming new responsibilities and duties, and going into new scenes and untried circumstances; and all feel that they should share, in a special degree, the sympathies and assistances of the Church, and pre-eminently so of their pastors. But who has evinced a corresponding interest in behalf of those who are just entering upon the enjoyment, the profession, and the practice of holiness? Are there no special responsibilities devolving upon them? Are there not temptations and trials in their path? Will no evil one seek to rob them of this richer treasure? Will no malicious foe seek to cast them down from this loftier eminence? Such persons are still in probation; they are still encompassed with infirmities; they are still surrounded with wily and potent enemies; they will have an

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additional and new class of temptations to contend with; they will be called to a new and higher series of exercises, both of heart and life, and, consequently, will need all the aids which the entire economy of the Gospel provides and permits. How kind and useful, then, is the office of one who is experimentally and practically acquainted with all the peculiarities of this station, to furnish to all who will receive them such warnings, and directions, and exhortations as are needful and appropriate! This has been done by Mr. Foster in this chapter with an affectionate pastoral spirit, and with great plainness and considerable minuteness. I regard this as a very important service to the cause of Christian holiness, and one that gives to this book much of its intrinsic value.

The next effort of the author is, to show the insufficiency of the supposed or real hinderances to the attainment and permanent enjoyment of this grace. So clear and searching has been the investigation of these, that no reader can fail to see that there is nothing insurmountable in his difficulties, consequently no sufficient reason why he should not seek and possess the blessing. Having brought his reader to this inevitable conviction, he now plies his understanding, and conscience, and heart, with the mighty motives of truth and love, to bring him to a prompt, determined, and successful pursuit of this high and glorious attainment. In this appeal to the reader to seek holiness, the transcendent and entrancing

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glories of the subject itself are held up to win and allure to its pursuit. The authority of God, rightfully and positively requiring it, is urged. It is represented as the great pre-requisite for eminent usefulness. And the exigencies of the Church are shown to demand such usefulness of all her members, and the glory of God to require it of all his people. The eternal interests involved are pressed upon the attention. This appeal is forcible, fervent, eloquent, searching, startling. O! I pray that it may awake multitudes to the high destiny of holiness on earth, and its eternal beatitude in heaven!

The concluding chapter is taken up with general and particular advices to Christians, whether in the enjoyment of holiness or otherwise. These counsels are exceedingly pertinent and timely. They are highly instructive and interesting. They make a beautiful conclusion to this interesting volume.

I conclude this Introduction by expressing the hope that every one that reads it will also read, with candor and much prayer, the entire volume. I have noticed some parts more particularly than others, but all should be read. Study the book as a whole. If you find some things which you cannot approve, we are certain you will find much to admire. and much that will contribute to your religious edification.

EDMUND S. JANES.

NEW YORK, *March* 18, 1851.

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CHRISTIAN PURITY.

CHAPTER I.

PRELIMINARY REFLECTIONS.

A MAIN object of the present volume is to gain the thoughtful attention of Christian mind (other will not be interested) to the question, What is the utmost privilege offered to faith as to spiritual healing and holy experience now, and to its answer?

The question of privilege involves, of course, the correlative question of duty. In discussing fully the one, we necessarily fix the limits of the other. The utmost contents of the privilege of faith marks the boundary of the duty of faith. The believer *is under obligation* to possess all, to the last degree, of that which he may possess in Christ. Present possibility of holiness determines present duty of holiness. The metes and bounds are common. However it may be with regard to other goods which a gracious Providence places within our reach, holiness is a form of good which, to the utmost extent possible, is obligatory. If we may forego others without guilt, we may not neglect this without fault.

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The question, therefore, proposed for discussion is one of great practical importance. It stands related intimately to the dearest welfare of the soul; it concerns the highest interests of the kingdom of Christ. Its correct answer or otherwise must to a large extent shape and fashion Christian experience and practice. It is impossible that it should be too earnestly pondered. The answer which it shall receive in the Christian consciousness carries in it that which will go far to determine what the Christian status shall be—whether the piety of the Church shall be deep, earnest, Christful, or superficial, sickly, and earthy.

"The things which are seen" attract us. A dew-drop sparkling on the rose-tree awakens more admiration than the priceless ingot which may be concealed amid its roots. The *unknown* cannot move us. It is not enough that an object be of transcendent value to give it power over human affections; it can awaken no desire, influence no act until it is brought within the sphere of cognition. Unknown, it is as impotent as if it were unbeing. The greatest good, containing in it the highest excitants to hope and endeavor, remains void and powerless if unapprehended. The Master tells of a man "who, when he had found one pearl of great price, went and sold all that he had and bought it;" * and of "treasure hid in a field, the which when a man hath found he hideth, and for joy

* Matt. xiii. 46.

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thereof goeth and selleth all that he hath and buyeth that field." * It was not until after the pearl and treasure were discovered, and their great value known, that desires were awakened and sacrifices made for their attainment.

What the Gospel proposes as the privilege of man, what it promises to do for him, particularly as it respects moral and spiritual elevation, must become the question which, by force of irresistible attraction, will yet draw all minds and sway all hearts. Philosophers and poets, statesmen and scholars, as well as divines and religionists, must yet do it homage; and the collective intelligence of the world accord it attention. There is no question of comparable importance. The physical man has had his day—a day of darkness and debasement, of sensualism and crime; the intellectual man is enjoying his—a day of refulgence and splendor; the spiritual man must have his, and of as superior brightness as the interests pertaining to the soul are superior to those pertaining to the perishable body. It is now in the dawn. The oncoming of its glory is but a little in the future. The moral elements are in portentous motion. Borne along upon the resistless and excited current, one cannot but inquiringly ask, and prophetically anticipate, what the end must be. If he penetrate beneath the thin exterior crust of mere surface activity, into the discovery of hidden causes,

* Matt. xiii, 44.

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he must soon perceive what is entirely obvious, that the great agency impelling the world forward with such momentum is none other than the spirit of Christianity—the omnipotence of the Gospel. Here, he must discover, are the interior sources of the matchless energy, stirring and heaving all around him; the agency infusing the awakening spirit, evoking the resistless agitation, breaking the death-like spell of ages, and rousing the central forces which cause the great heart of the world to throb and palpitate with a living excitement, quickening to the extremest fiber, and sending the life-current to the remotest nerve. If he thoughtfully ponder what he beholds, he must perceive in the Gospel the elements of the world's regeneration; and in surrounding phenomena, predictive foreshadowings of the on-coming and never-ending glories of a reign of right-eousness and peace, in which the knowledge of God shall fill the earth, and the moral perturbations of the race give place to quietness and assurance for-ever. Men must yet do justice to the highest ques-tions, and give to them their rightful place in their thoughts.

But why shall we plead for our theme with you, Christian reader? Surely, whoever may be indif-ferent, you cannot.

If the blessings of the Gospel were unconditional—if without any agency of ours they were designed to be conferred upon us—we might in that case remain con-

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tentedly ignorant of our privilege until we should find ourselves rejoicing in possession; but if, on the other hand, there are riches to be sought before obtained, blessings to be specifically solicited before given, how manifestly important that we know the value of the treasure, its nature and extent, as well as the mode of its acquisition, that we may be stimulated to the pursuit and guided in its method! If one knew that his domain embraced a mine of gold containing a million pounds, how much would he value it—how diligently would he seek the imbedded treasure! If he supposed it contained no such wealth, it would be comparatively valueless in his eyes, and he would die without exertion. In exact proportion as the blessings of the Gospel are valuable, therefore, is it desirable that we clearly apprehend and definitely conceive them. At the present time particularly, when the mind of the Church is turned, with more than usual interest, to the subject of Christian privilege, and when the hearts of thousands in Christendom are peculiarly awake to it—when inquiry is abroad, and action is assuming form and direction—it becomes of deeper and wider consequence than ever before.

To say that the Church is now living, and from the time of the beginning has been living, beneath her privilege, below her mission, would certainly be but a mild and moderate though humiliating utterance of the conviction of Christendom. She has not

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entered upon her full heritage. She has consciously and knowingly left much land to be possessed. What is true of the aggregate of believers is mournfully true of almost each soul in the communion of Christ's body. Individual Christians have fallen below the standard. But few exceptions, comparatively, could in truth or charity be made. Only one in a multitude, with mightier impulse and greater faith than his fellows, has nobly dared to brook the difficulties, and go up to the possession of the entire promise. These stand as so many examples of the power of faith amid surrounding sterility and desolation, and at the same time are inspiring witnesses to the Church of her privilege, and reproving admonitors of her inexcusable short-coming. Why is this? Why, at least, has there not been in the general experience of the Church a respectable approximation to her privilege? Why has she so long, and so almost universally, remained content with an inferior piety? I know not what response will come to your mind. A very plain and obvious one comes to mine. It is not alone, or even chiefly, because of the influence of exterior things. These outward impediments, united with the almost invincible depravity of our nature, have doubtless contributed to the result. But greater than these have been the conjoint hinderances arising, first, from an inadequate apprehension of privilege, and second, as growing out of the first, insufficient impulse or effort after full attain-

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ment. To these two disastrous causes, we must believe, mainly may be attributed the deplorably defective piety of the Church from the beginning—deplorably defective in comparison with what it should have been. Some, in each age, have surmounted these—have attained to clearer views, to stronger impulses, and their advancement has exceeded in the same ratio. Privilege, on the whole, however, has not been exhibited with sufficient clearness and fullness—duty has not been enforced with adequate earnestness and impressiveness; and so the Church, embodying the great mass of believers, has been left content with a comparatively sickly and dwarfish experience, inferior to her necessities, and below her wants. There may have been, and doubtless has been, on the part of most Christians, a vague and indefinite idea of greater blessings, not yet included in their experience, and a general outgoing of heart after them; but there has been so much indefiniteness and vagueness on the subject of privilege and duty as to awaken neither hope nor concern; and if in some instances aspirations, and even great and distressing convictions, have been awakened for a time, they have too often perished for want of guidance and support. No earnest Christian, I am persuaded, will dissent from these lamentable statements. They are not morbid. They are not made in a carping or fault-finding spirit. They are simply the record of a sad fact which has filled the heart of

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Christ and of his Church with sorrow through all the ages of Christian history.

Since writing the above I find the following upon the same point, from the pen of a contemporary, elegantly expressing the same sentiment. "There is much in the present condition of the Churches, and much in the present aspects of the world, that makes this progressive energy of Christianity a lesson, needing now especially to be urged by the teacher and heeded by the disciples of this faith. The Church needs in this age to be kept in mind of the great truth, that there remains much land yet to be possessed, not only as the common heritage of the faithful, but as the personal allotment and homestead, so to speak, of each one of the faithful. The Churches, rediscovering a long-neglected duty, are now attempting to evangelize the heathen: it is an age of missions. The islands of the Pacific have heard the cry, after the lapse of eighteen centuries, that our earth has been honored and blessed by the coming of a Redeemer. China has shuddered to see the long dominion of her Confucius and her Boodh invaded by the Gospel of Jesus the Nazarene. The shasters of Brahminism find their sacred Sanscrit tongue employed by the diligence and fidelity of missionary translators to utter the oracles of that one true God who will banish from under the heavens, which they have not made, and which he has made, all the hundred thousand gods of the Hindoo Pan-

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theon, with all the other idols of the nations, however ancient and however popular. The tinglings of a new life from on high seem, along the coasts of Asia and of Africa, shooting into nations that Paganism held for centuries senseless and palsied. Is not Ethiopia soon to be, as the prophetic eye of the Psalmist long ages ago saw her, stretching out her hands unto God? But while each Christian Church, each band of spiritual disciples, in lands long evangelized, is thus lengthening the cords of her tent to take in the Gentiles under its broad canopy, she must in consequence, and, as it were, in counterpoise of the extension, strengthen her stakes at home to bear the increased tension and the extended shelter. Her supports must be proportionably augmented at home by a deepening piety, and a steadier vigor of principle in her discipleship, or the work will soon come to a stand abroad. A sickly and bedwarfed Christianity will not furnish the requisite laborers or the needful funds. Expansion without solidity will bring upon our Zion the ruin of the arch unduly elongated and heavily overloaded. Christendom itself must be more thoroughly Christianized before Heathendom will relinquish its old character and worship, and learn our creed and love our Saviour.

"Were there no other precept of that tenor, the single utterance of our God, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' would be sufficient to show how a limitless growth

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and expansion of our intellectual and moral stature was set before us in the Gospel. The utterance was a part of the Sermon on the Mount. The morality there taught, and which has smitten infidels with admiration, goes beyond—far beyond—that temporal and secular order to which they would limit it. To man, the heir of immortality, it prescribes the law, and warrants the hope of an immortal progression—a progression of which time is but the starting point, and eternity the long career, and God the unsearched and ever-ascending goal of its endless and jubilant ascent. The mistakes and crude hopes of the irreligious, and the peculiar dangers and duties environing the religious men and women of our times, should alike enforce this great principle. It is written again and again over the New Testament. The Chief Master and Apostle of our profession prayed for his people, that his joy might remain in them, and that their joy might be full in keeping his commandments, and that thus their Father and his Father might be glorified in their 'bearing much fruit.' Complete and final as was their justification, when once believing in him whose sacrifice and work made an end of sin and brought in an everlasting righteousness, their sanctification was but initial, and was to continue progressive, ascending from grace to grace, and even when culminating in the invisible glory, it was even there to know, through the long lapse of an eternity, an intenser glow of love, and to scan a

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widening horizon of knowledge, and to evolve a nigher grade of holiness, as the dread, glad perfection of their Father God loomed on them more vastly, and shone on them more nearly and more clearly." *

I cannot forbear in this connection to present my readers with a thrilling paragraph from the pen of a strong thinker and nervous writer, bearing directly upon this subject. Speaking of the young men of the present age, he says, (and the remark is applicable to all, as illustrating the responsibilities devolving upon us with respect to all the accumulated interests of our day, civil, moral, and religious,) "Something more than this will be justly expected of them. It is the glory of the men of the present generation that they have improved upon all past ages, and greatly enriched and beautified the inheritance which their fathers bequeathed them. It will be the undying reproach of their successors if this full tide of improvement shall be stayed upon their accession to the high places of power and respectability. They will enter upon their career with peculiar advantages. The accumulations of past ages constitute their resources for new enterprises. The light of rich and varied experiments shines full upon their pathway, and the wonderful discoveries of the last half century constitute the vantage ground from which they are allowed to commence their new career.

* Dr. Williams's Religious Progress.

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If, with facilities so many and so great, unknown to their predecessors, they shall do no more than maintain the actual status of the intelligence, and happiness, and virtue of the community, they are destined to act but an inglorious part. They ought to contribute to the welfare of society such measures of new light, and vivacity, and momentum, as will quicken and multiply the energies of every ameliorating enterprise. This is their proper function and vocation, for which they should diligently equip themselves as champions whose eyes are already fixed upon the arena of the coming conflict.

"The actual state of education, morals, and happiness in a community may be regarded as the true expression of the power of the moral and intellectual forces engaged for its improvement. The efficiency and usefulness of a Church, for instance, are precisely what the zeal, purity, and intelligence of its members can make it. We may conclude, therefore, that the Christian enterprises of the present time must remain stationary, without some new accession of moral resources. If the rising generation shall come forward with only the same degree of piety and intelligence that belong to their fathers, then the utmost that can be expected is, that the cause of religion and humanity shall not retrograde. Progress, under the circumstances supposed, is wholly out of the question. The Church is now barely able to hold its ground against the opposing forces of sin and

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error, or to advance with a tardy step to future triumphs; and if it is to be recruited and reinforced by such members and ministers only as already wield its destinies, it must remain in essentially the same condition, while the accession of even a few persons of deeper piety, and stronger faith, and larger views, might sweep away the obstacles that retard its progress, and open a career of unexampled success. A single individual, of enlarged conceptions of duty and burning zeal for Christ, is sometimes able to communicate new spirit to a whole Church which has for years scarcely given a sign of vitality. It had just enough of moral power to maintain a bare existence and resist the pressure from without; and now the additional impetus given by one true man of God puts every thing in motion and triumphs over obstacles. What victories, then, might we not anticipate, what enlargement for Zion, could the whole Christian host be induced to gird themselves with strength, and enter upon the whitening field to which they are called with something like the spirit of primitive Christianity! It would be as new life from the dead. It would be as the birth of a new dispensation. They who are ready to perish would revive again, and all the islands of the sea would rejoice.

"Manifestly it is such a revival of heavenly charity, and wisdom, and apostolic zeal, that is imperatively demanded by the present condition of all our social and Christian enterprises. The passing era will ever

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be recognized in history as an age of noble conceptions, and of great moral convictions. It has planned, and begun to execute, godlike enterprises, but it evidently lacks the sinews needful for their successful accomplishment. It reels under the burden it has assumed. The existing race of Christians has propagated sublime ideas, which it is appointed for their successors to realize in sublime achievements. This is in accordance with a great law. An age of discovery leads in an age of performance. First comes the science, and then its application to life. The Church is well furnished with grand ideas. It has on its hands comprehensive evangelizing schemes, whose successful accomplishment will usher in the millenium. What she now wants is agents to execute them. The Church has just now started forth from the ignominious repose of centuries, and trembles to recognize itself as charged by Christ with the evangelization of the world. Shall this work, so nobly begun, fail or languish for want of laborers?" * —for want of that entireness of consecration to the cause which its magnitude demands?

This article, though addressed to young men with respect to their peculiar responsibilities, admirably sets forth the want and responsibility of the entire Church—a higher piety and more entire devotion; in other words, the entire consecration and sanctification of Christians. Let the Church attain to this,

* Olin's Lectures.

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let Christians claim their privileges and come up to the standard, and the world will be a speedy and easy conquest. These enlightened and noble views cannot produce an undue impression upon the minds of the present generation of Christians.

We repeat it, then, how important that Christians have full and truthful views of the extent of their privilege, and of the nature and kind of their obligagations in regard to it! If there be one want of Christendom, at this time, greater than all others, it is this. There is learning, there is piety, there is zeal; in our belief there was never more, perhaps never so much; but there is still something more wanted than extraordinary learning, piety, and zeal. It is that entire consecration, that higher development of the Christian life throughout the entire Church, which can never take place until she sees the fullness of her privilege, and the terribleness of her obligations. With low, or even medium views on these points she can never pass into that higher life, that "fullness of the blessing of the Gospel," that "unity of the faith," that dwelling in God, which she must attain before the world becomes regenerate through her instrumentality. We may erect churches, found charities, educate ministers, employ missionaries, print Bibles, extend far and wide all these and a thousand other appliances for the good and redemption of the race; but, though we may do incalculable good by such means, we shall fall pain-

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fully short of the glorious mission of Christianity, if we fail ourselves to see, and if we fail to make the world see, that sublime, yea, divine, spiritual perfection she places within the reach of, and holds out in invitation to, all. Christianity possesses inferior and superior blessings; it may exist in inferior and superior degrees of development. What the world wants, what the Church wants, is Christianity in all its fullness: then, *and not till then*, "shall the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose." Let it not be inferred that we depreciate the ordinary but genuine experience of the Church, the common grade of Christian grace; we certainly do not, but allowing it to be all that can in justice be claimed for it, we only say it is not equal either to our needs or privilege: there are still greater blessings in store for us. The time has come when we need to ascend, to press up to a higher, healthier, and purer experience—from the inferior to the superior walks.

But where the need of another book? Allowing the importance of the subject, its constantly increasing moment, and its urgency, particularly at the present time, yet has not enough been written, and well and ably written, upon it? We have the works of Mr. Wesley, Fletcher, and Watson; the devout works of Baxter, Owen, and others. Are not these sufficient? What more need be done but to distribute these abroad, and cause them to speak until

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Christendom shall arise and gird herself? That these have respectively done great service to the cause there can be no question. Let the Church be grateful that God, at needful intervals, has in mercy raised up such minds to enlighten and bless his people. We rejoice to believe that they have opened up currents of influence and usefulness which will continue to flow on, to the refreshing of Zion, for the ages to come.

Were these universally read, less occasion, perhaps, would exist for additional volumes on the same subject. And yet, even if extensively read, they do not supersede the usefulness of other treatises. Though excellent, and in the main unobjectionable, it may be entirely so, still other minds may conceive of the same truths in a manner, and present them in a form, which will aid their influence and prevalence. Though truth is ever the same, circumstances are constantly changing, and that presentation of it which met the want of a former age or a certain place, may not so completely fill the demand of another period and different locality. The altered circumstances, now and yonder, call for a new presentation of the old and unaltered truth. Error is a Proteus, ever assuming new forms, and attacking truth under fresh disguises. It is necessary, therefore, to repeat the exhibition of truth in a manner suited to meet these varied attacks, and expose these recurring and slightly

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shifted deceptions. These, with one additional consideration, are our apology for offering the Church, and all serious and reflecting men, the present treatise. The additional consideration is this: after all that has been said and written, neither the world nor the Church is fully awake to duty. The work is not yet done. There are remaining errors in theory and practice, in faith and experience; and so long as this shall be true, there will continue a call for additional effort.

It may be proper further and more explicitly to state here, that it is no part of our object to present a new theory, not even an improvement or essential modification of an old one; but simply to educe, in somewhat different form, what has been exhibited by others from time to time. Gaining this, we shall have accomplished our highest aim. They, therefore, who seek for novel and startling speculations, who find pleasure only in the adventurous and rash, who delight to see the ancient and respectable torn ruthlessly away to make place for the unfledged and irresponsible, need expect no entertainment in the following pages. For such minds we have no fancy to write. But to the candid and truth-seeking and truth-loving, to the serious and thoughtful, who value truth more than singularity, we submit this, our humble effort to do good, hoping that they will find both entertainment and profit in its perusal. A word to such, and we proceed directly to our work. We are all liable,

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in regard to every subject, to be unduly influenced by prejudice, swayed by pre-conceptions arising from habit, constitution, education, association, and other causes. The blinding influence of these is obvious, all around us and within us, every hour. How great the heroism and pre-eminent the moral courage which completely exorcises and casts them out of the mind! How indispenable to the highest success that this be done! No one can properly investigate a subject, or even successfully examine the researches of another, until his mind shall be so enamored of the truth as to be willing to follow whithersover she leads.

With regard to the particular subject considered in the following pages, it may be that some of our readers, from the influence of causes unknown, have imbibed prejudices exerting an undetected but fatal power upon their whole religious character and progress; blinding them to privilege and restraining them from duty; limiting their usefulness and diminishing their enjoyments! Is it so? Will the reader make inquisition, and with a noble, Christian sincerity, worthy of himself and worthy of the magnitude of the truth involved, give himself to its discovery and open his heart to its divine impression?

It is the desire of the author in the preparation of this work, to promote the great cause of holiness in the earth, believing that he who does this is a permanent benefactor of his race. And remembering

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that God's children are scattered throughout the entire Church, in all the denominational divisions, it will be his effort to avoid all allusions having a tendency to inflict needless pain upon any, and at the same time to assist all in the glorious work of their common mission—the building up of Christ's kingdom in the world, "and spreading Scriptural holiness *over all* lands." We shall, indeed, give our views fully and undisguisedly, but without entering at all into merely sectarian contentions, or attempting to secure denominational ends. We write for Christians, without respect to name, with no thought whatever of their peculiar badge, and with no desire to affect their particular relations, but purely to assist them in the great matter of Christian experience. Here we have a common interest, and may, without infringing personal or denominational rights, be "co-workers together," advising, comforting, reproving, and exhorting each other, and so "provoking each other to love and good works."

We are, indeed, and we think properly and profitably, under existing circumstances, distinguished by various appellatives and diversified usages and symbols; but our foundation, our faith, our experience, our hope, our heaven, is one. Children of one Father —ransomed by one Saviour—renewed by one Holy Spirit—and going forward to one everlasting home, we can but feel a fraternal sympathy; and, overlooking all petty distinctions, must delight to recognize

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the invisible bond of a glorious and divine brotherhood—the union and fellowship of hearts! A few more revolving suns and we shall "see eye to eye," and "know as we are known." Dropping, with our clay, the infirmities that in any degree sundered us, and leaving our names and badges in the grave, we shal. flow together and mingle as sunbeams amid the radiance of heaven. One song will gladden our hearts, one temple resound with our praises, and one God be our "all in all." What remains but that *now*, in anticipation of the future union, we "bear each other's burdens, and so fulfill the law of Christ," and help each other to "work out our salvation," meanwhile looking unto God, "who worketh in us to will and to do of his good pleasure?" If we shall succeed in shedding a single beam upon the path of the most humble pilgrim, or in opening up a rill of pleasure to any of God's children, or otherwise encouraging the faith of Christians, we shall feel that we have not labored in vain in the Lord.

The subject upon which we are about to enter is quite as ample as important. To unfold it fully in all its connections, would require elaborate preliminary discussions—discussions embracing a wide range of topics, and reaching downward to the very foundations of theology. However this might accord with our personal preferences, or please a portion of our readers, we are quite sure it would defeat our cardinal object, which is to do the greatest good to

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the greatest number. We must, therefore, content ourselves and indulge our friends with a direct and restricted treatise—a simple monograph. The same consideration will likewise modify our style and mode. Aiming mainly at a practical result, we shall not seek either to be learnedly critical or rigidly systematic. Rather, it will be our effort to render what, to many minds, is perplexed and mystified, plain and intelligible; referring, as occasion may require, both to the word of God, which is religion in teaching, and to Christian experience, which is religion in practice, for the illustration and corroboration of our views. This is what the mass of Christian minds want; not speculation, not philosophy, but simply practical Gospel truth, so presented as to interest the understanding and move the heart—*privilege unfolded* and *duty enforced!*

Fully awake to the magnitude of the work we have thus briefly indicated, we shall proceed with prayerful and earnest looking to God for illumination, and with diligent study of his word as our guide to its execution; not presuming to hope that we shall succeed to the utmost of our wishes, nor yet allowing ourselves to despair of at least doing some good.

May the great Head of the Church, the eternal Source of all truth and illumination to his people—who hath so wonderfully enriched his servants, ancient and modern, with the spirit of wisdom and faith, and a sound mind—grant unto us his holy guidance, and

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so control our thought and pen, as to cause what may be written to redound to his glory; and, finally, when we shall have been sanctified by grace, bring both writer and reader to that "heaven" in which "dwelleth righteousness," "God" himself being "the light of it!"

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CHAPTER II.

DISCRIMINATION OF THEORIES.

In discussing the general subject indicated in the preceding chapter, we shall encounter a number of variant and contradictory theories. It will, I am certain, assist to a clearer and more satisfactory discovery of the exact truth if we present a statement of the various theories, and discriminate their specific differences. It can be done in a small space. By this method our readers will be enabled to compare them, determine their relative merits, and choose from among them whatever of truth they respectively possess.

In pursuing this course we may seem to commence far behind the immediate object of our treatise; but the attentive reader will soon perceive that we are not indifferent to his interest, either as it regards aiding him in his search after truth, or assurance and repose of mind when he reaches a conclusion. In some cases it is important that the mind have all the views of a subject, in others a single view is sufficient: as the entire beauty of some landscapes may be seen from a single standpoint, while others require to be studied from dif-

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ferent positions. In some instances a single statement presents a truth with such clearness that the mind involuntarily rests, assured that it need look no further. Though any number of other statements should be made, no additional light would be imparted. In other cases the mind is not so forcibly seized—a number of views crowd upon it requiring careful comparison, or at least particular notice, before it can resolve with entire satisfaction which among the plausible multitude is more truthful than the others. It is needed not only that there should be argument, but comparison; the comparison assisting even more than the argument. The best proof is not always equal to a clear statement, in the light of which intuitive conviction is produced.

It is not an unusual circumstance that objects contemplated at a great distance apart in space, or at different periods, leave the mind undecided with regard to them as to that wherein they agree or disagree, and as to which is preferable. We read an argument on a given subject, or a statement merely; after awhile we read another which antagonizes the first at several points. We cannot tell which possesses the greater merit until they are brought to a close and critical comparison. We see a painting from the pencil of a distinguished artist, and passing away, a week afterward see amid another collection the best performance of a rival: we cannot from recollection determine between them, but bring the

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objects immediately together, and one is astonished that he should ever have been for a moment in a state of indecision. It is thus sometimes with rival views of truth—with contending theories; all that is necessary to decide the mind in regard to them is to behold them in juxtaposition. What would have seemed plausible enough presented alone, and perhaps have met an unquestioned reception, when exhibited together with another and antagonistic or slightly variant view is promptly rejected. Mere statement, unaccompanied with elaborate argument, is of incalculable service in the discovery of truth.

Let us now, therefore, furnish a succinct statement of the various theories in answer to the question, What is the highest attainable moral and spiritual excellence in this life? And as it will not greatly add to the compass of the statement, and yet may be both interesting and useful to the reader, we may present, in company with the theological or Christian, the philosophical and semi-religious, theories.

1. Beginning with the extreme view in one direction, we find a sect of philosophical speculatists who answer it thus: "Man has no spiritual or moral character. There is indeed no such thing as spiritual or moral character or qualities in the universe. The words are mere names of chimeras, describing nothing that is. Man is a purely material being, and wholly under the dominion of the common inexorable and unintelligent laws of matter—the despotism

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of blind fate. No quality attaches either to his person or act which makes him differ in any respect from any other animated clod. Neither his actions nor affections can be said to be right or wrong, good or bad. The offspring of necessity himself without his consent or agency, his entire life, whether of thought expressed in action, or emotion confined within the recesses of his own bosom, or instinctive passions clamoring for their gratification, is but a chain of unavoidable sequences, for which he cannot be said to possess either merit or demerit, any more than the vegetable organism for its growth, or the unreflecting brute for its sports and appetites. The entire realm of life is of precisely the same kind and character, being nothing other than a manifestation or endeavor of the blind and irresponsible impulses of matter." This school of materialistic fatalists, always few, may be said to have descended to the lowest possible level in their speculations about morals. From this deep abysmal platform other schemes rise up in successive gradations, approximating, then reaching, and finally, to as great an extreme, transcending the truth.

2. Another class, like the one already quoted, assuming rather a philosophical than religious *style*, go somewhat beyond their brethren in their admissions. They allow moral character to human actions, that is, that these are bad or good, but they disallow it to the affections; at the same time they leave it

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extremely questionable whether they admit the existence of a proper spiritual soul in man, or, like those named above, reduce him to a mere material organism. According to their view, the sum of a man's outward actions makes up the texture of his moral character, without any regard whatever to his internal sentiments, emotions, affections, or even intentions, for which he is as irresponsible as he is for the flight of the birds over his head, or the circulation of the blood in his system. The moral quality which they predicate of men means simply that men do, or may do, certain things which are either harmful or beneficial, and so they themselves are either bad or good. These allow some progress in moral excellence, but of course only with respect to outward actions; here, indeed, the advancement may be the greatest imaginable, varying from the extreme of the most abandoned dissoluteness to the highest and most unexceptionable fidelity to the laws of right. The inward life, embracing the imagination, thoughts, feelings, and purposes, has no moral character whatever, and so here there can be no improvement, one state differing nothing in moral complexion from another. As a shrub, which is without moral character, makes no advance or retrogression in moral excellence when it blooms in the spring or decays in the autumn, so the inward life of man, being also without moral character, neither advances nor retrogrades, when it passes from one extreme to

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another in the kind of its affections. Two men who perform the same acts precisely have precisely the same moral character though the one, in heart, may be corrupt as a fiend, and the other as pure as an angel; the one purposing the most deadly wrong, the other intending the utmost good. The act possesses the moral quality and imparts it to the subject, not the subject to the act.

3. Next in order is a class assuming the Christian name, but certainly, if entitled to that designation at all, it must be in the lowest possible sense. They hold to the doctrine that man is a spiritual being, and that he is in some sense a responsible agent, so that the moral quality of goodness or sin attaches to him, both on account of what he is subjectively in his affections and objectively in his acts. They hold also to the possibility of progress in moral excellence subjectively and objectively—in the inward states of the heart and the outward conduct of the life. They do not, however, admit of the possibility of inward renewal or regeneration, by which the sources of the affections, which were radically corrupt, become cleansed and purified. Discarding the doctrine of a corrupt and fallen nature, they, with perfect consistency, deny both the need and possibility of the most characteristic doctrine of the New Testament, the new birth. With them all moral progress is simply reform. Whether as philosophers or theologians, they recognize nothing in the wants of man

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more radical than a change from evil to good in the conduct of his life. That guilt is a stain which cleaves to him, and needs to be and may be purged, they utterly deny. The conjoint offices of the atonement and Holy Ghost have no place in their scheme of human elevation.

4. Next in order we come to the view maintained in common by all orthodox Christians, of whatever name or sect—the catholic platform upon which they all stand, and whence they unitedly contend for, at least, so much of "the faith once delivered to the saints," namely, the belief that man has moral character, not only with respect to his actions, but also with respect to his affections, embracing both and equally his outward conduct and his inward nature; and further, that moral and spiritual progress is possible, not only to the extent of reformation from sinful habits, and pardon for previous sin, but also to the extent of an inward change, a radical renewal of the nature itself, by which the sources of the affections become purified, and the man is made, in a certain sense, a new creature.

This, we have said, is the common ground occupied by all evangelical Christians. It may be well to be more particular and full in its statement. Three things are seen to be included in the theory:

1. *Reformation*, which consists in a change for the better in outward conduct; "the ceasing to do evil and learning to do well." This, they all agree.

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may and ought to be thorough. While they allow that all men do commit acts of sin, and yield to habits of sin, they agree that from all such acts and habits there may and ought to be a perfect turning away.

2. Pardon or remission of the guilt of former sins, styled *justification.* This is understood, with great unanimity, to mean simply forgiveness, or the removal of the condemnation incurred by past sins, whether of the life or affections. The difference of moral state between a man justified and one not justified is this: both have sinned, it may be equally; but one has renounced his sins and obtained pardon for them, the other retains his, and remains under their guilt and subject to their punishment. In point of fact both are sinners; but in view of certain reasons, part of which relate to God and part to the subjective states and acts of sinners themselves, the law consents to treat one as though he were not a sinner, while it holds the other amenable for his sins.

3. Renewal of the inward nature, styled *regeneration.* This is understood to differ essentially both from reformation and justification, as already explained, though it is supposed always to accompany the latter, and never to be without the former as an effect. The general difference between justification and regeneration is this: the one is a work done for the sinner, the other is a change wrought in him; one is pardon, the other is renewal; by one

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the legal effect of sin is taken away, by the other the principle of a new life of righteousness is implanted, one removes condemnation, the other removes corruption; one affects the relation, the other affects the nature. In justification God consents to regard the sinner, for Christ's sake, as though he had not sinned; in regeneration he takes away from his heart "the love of sin," and imparts to him a new class of affections and dispositions, the principle of a new life, which gives him power over sin. Renewal or regeneration being a concomitant of pardon, or invariably occurring in connection with it, in common Christian parlance the two are represented by the one term justification. A soul forgiven and renewed is said to be justified.

To this grade of moral and spiritual character all evangelical Christians believe it is possible to attain; nay, not only possible, but indispensable to present and final salvation. Nothing short of it entitles to the Christian name or admits into the Divine family. There may be slight variety in the idioms of sects, in the nomenclature of denominations, in the spoken and written parlance of the schools in theology; but in regard to the thing itself there is no difference—there is entire harmony.

But now, starting from this common center, as to what is the specific degree of attainment implied in justification and regeneration, and as to whether any thing more or beyond is attainable in this life, are

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several divergent theories, more or less essentially dissimilar, and of very great moment indeed. It will, we are persuaded, subserve a good purpose to state and classify these divergencies, so as to enable us to ascertain precisely what are the various views entertained, and assist us to choose between them. There is a difference in the mode of stating what is precisely the effect of justification and regeneration upon the character of the believer. What the difference is will be made to appear by a more extended and particular statement.

(1.) Some contend that the character attained in the moment of pardon and regeneration, and produced by them conjointly in the believer, is one of actual holiness, of entire purity, of complete freedom from sin, of perfect cleansing from inward, as well as outward corruption and defilement; in other words, that the believer is as completely and thoroughly sanctified in the moment when he is justified and renewed as he ever can be.

(2.) Others do not receive this view. Their idea rather is this: that justification brings to the offender pardon for all past sin, with deliverance from its guilt, so that no sin remains to condemn; but they do not believe that the soul is thereby entirely sanctified. They hold that regeneration is a renewal of the soul, a quickening, the implanting of a new life, so that it brings forth the peaceable fruits of righteousness, has victory over sin, is enabled to resist corrupt tendencies,

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and has joy and peace in the Holy Ghost; a change by which the preponderating tendencies are turned toward God, the love of sin destroyed, its dominion broken, and a desire and relish for, and longing after, holiness begotten. It is their belief, however, that, while the old sinful nature is brought under and broken, it is not dead; that sin remains alive in the members to such a degree as often to taint or corrupt the soul. That the new life is not full. They do not believe that, in the soul thus regenerate, entire sanctification has necessarily taken place, although they do allow that in some instances this may be the case.

2. In consequence of this difference there are other and very wide divergencies.

(1.) Those, of course, who take the former view, assuming regeneration to be synonymous with "entire holiness," do not think that any thing more is necessary or possible. Having gained regeneration, they conceive that the highest distinctive attainable state is already reached.

(2.) Those, on the other hand, who take the latter view, that regeneration and entire sanctification are neither identical nor synchronic, but different and distinct, branch off from this common point into various and widely dissimilar opinions. These diversities may be classified as follows:

First. Some believe that, though regeneration does not imply entire sanctification—is not synonymous with it—yet it is the highest attainable state during

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this life; they believe it to be impossible to become entirely sanctified in this world, or until the soul is separate from the body; and further, that in death all believers will thus be made holy. These do not, of course, think that entire sanctification is to be sought for in this life; or that, if sought ever so diligently, it is to be obtained.

Second. Others still, agreeing with these in the leading idea, that regeneration and entire sanctification are not identical, do hold that regeneration is sanctification begun; and further, that sanctification will be completed just before death, by a ripeness and maturity of the graces implanted in the moment of regeneration, and that death will ensue immediately when this maturity takes place, as the ripened fruit will dislodge itself from the bough; because, being thus fitted for heaven, the soul has nothing to hinder its consummate bliss, and will rise to it immediately. All believers will live until they ripen into this maturity, and not a moment longer. These views, so apparently alike, differ in this: the former hold to a sanctification supernaturally and directly wrought in death, distinct from regeneration, and as a qualification for heaven; the latter believe sanctification to be a simple maturity of regeneration, attained by growth and time, and that then death ensues to release the purified spirit and remove it to its glorious mansion. Though seemingly small, the difference is really considerable and quite radical.

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Third. Still another class differs from both the above, holding with them in common that regeneration and entire sanctifiation are not identical; with the last, that regeneration is sanctification begun, and entire sanctification regeneration matured or ripened into holiness: but differing from them both in this respect: that they believe that this maturity may take place long before death, and be enjoyed during life; that a person may attain to a completely sanctified state, and exemplify and enjoy it in this world. Yet in their estimation entire sancification in all cases, and necessarily, is distinct only as a point in the progress of regeneration, not as a separate and additional work—*attained by gradual growth*, not by direct agency.

Fourth. But finally: another class, agreeing with all the former that entire sanctification and regeneration are not identical, and with the two last named that regeneration is sanctification begun, differs from them all in that they believe entire sanctification may be an immediate or instantaneous work, and is almost always a distinct one; to be attained by the agency of the Holy Spirit, through faith, at any time when the requisite faith is exercised, and, once so attained, is an experience to be enjoyed during life. They do not, however, hold that in all cases it is so separate and marked as a distinct work that it must necessarily be known at precisely what moment it transpired. It may be reached by such gradual

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and imperceptible stages as to make it impossible to tell when the river widens to the sea—when the unfolding bud opens to the consummate flower—yet whenever reached, it is a line passed, which differentiates what follows from what preceded in kind and degree, as the mature differs from the immature.

With those holding the two views last named there may be a greater or less difference; the real and chief dissimilarity is, as we conceive, in these particulars. The former regard entire sanctification as distinct from regeneration only as a state of ripeness is distinct from a state of ripening. They hold that by lapse of time the one state follows the other, as manhood follows infancy. They do, however, allow that the progress is not uniform—that the analogy does not therefore hold strictly. In the case of fruit a definite time completes the ripening; in the case of infancy a fixed period of growth brings it to manhood. They do not suppose the cases to be similar in this respect. They allow that the work of entire sanctification may be retarded or accelerated by greater or less religious endeavor. With regard to most believers they do not suppose it takes place consciously before death. But whoever does attain, attains simply by a regular and gradual process, gliding unconsciously from the one state into the other. They believe that all Christians ought to aim at and reach this state of grace somewhere along the line of their experience.

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The latter allow that in every truly and earnestly religious life there is a constant progress toward entire sanctification; but they hold that by a special effort of faith and self-consecration the child of God may secure such an influence of the Holy Spirit as to enter at once, and consciously, upon this blissful experience. Their main objection to the former view is, that the analogies employed are misleading: begetting in the mind the idea of slow and natural progress toward a point which may be reached at some unknown period, and so neutralizing those masterful efforts of faith, that should bring the victorious soul into immediate possession. They believe that it is the privilege and imperative duty of all believers to enter at once into this highest heritage of faith, and that delay is cruel, needless, and culpable loss.

Whether the difference between the state of the truly justified and really regenerate believer, living in the enjoyment of this great grace, and that of the entirely sanctified, who by long stages of growth or sudden enlargement has entered this higher experience is one of kind or simply of degree, they are not at perfect accord: some asserting with great boldness that the states are different in kind, as well as degree: that one who is entirely sanctified enters an experience as distinct in kind from mere justification as that is unlike penitence.

These, so far as we are informed, are the only theories extant on the subject. There may be others;

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if there may be other modes of expressing those indicated, doubtless there are; but extensive reading and correspondence on the subject has not discovered them to us. We have endeavored to make the statement with candor and clearness—marking the points of agreement, and discriminating the points of difference as sharply as possible.

The statements have necessarily been brief and condensed, and there may be consequent obscurity: but, with reasonable effort, I think the precise idea we have sought to express will be discovered.

In one thing the diversified theories all agree, namely, that there is such a thing as entire sanctification; that it is to be experienced by believers at some time, and by some process, before they are admitted into, and as preparatory for, heaven. They differ mainly as to the time and the manner. Very important points of disagreement indeed, but by no means so important as the points of agreement.

In addition to these points of difference are some other disagreements, as to the precise nature of entire sanctification, also with respect to the means of its attainment, retainment, and other kindred subjects; these need not be stated here, as they will naturally come up when we come to treat of these subjects specifically.

The various theories are now distinctly before us. Which is true? Or what is the truth among them all? The reader, it may be, has already made up

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his mind—reached his conclusion. With the rapidity with which genius perceives and appropriates truth, he has resolved the issue, and brought back his verdict. Impatient with the tardy process of weighing reasons, testing differences, and determining evidences, he has rushed to the ultimatum, with sudden and tremendous bounds, and rests secure of his success, without the wear and fatigue of consecutive process. Or, it may be, he has traveled over all the ground, carefully investigated every step, studied all its bearings, and, in the most cautious and safe method, arrived at his final and matured conviction. At all events, his mind is made up. May the Infinite Spirit aid us each to know the truth; and may he so overrule our prejudices, and so deliver us from the blindness of unbelief, and so inspire us with resolute and heroic purpose, that we may follow the heaven-descended guide, until we come into the brightness of the perfect day.

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CHAPTER III.

CHRISTIAN PRIVILEGE OR ENTIRE HOLINESS DEFINED.

1. THE following pages will be given to a defense of the ultimate theory in the above category. In our deepest conviction it contains the truth—*nothing but the truth*—THE ENTIRE TRUTH;—a truth the most momentous, and also the most glorious in the universe: "Man may be holy and live! Man *must* be holy or he *cannot* live, in the highest sense!"

Before we enter, however, upon the defense of the view we have espoused, having shown the exact particulars in which it diverges from others, it is desirable—nay more, it is important—that we explain more fully our whole and precise understanding of it in its carrying out and completeness. We assume the practicability of "entire holiness, sanctification, perfection, purity, freedom from sin," properly so called—that these terms imply a state, distinct alike from regeneration and justification, embracing each, and superior to both. Now, how obviously proper the inquiry! What do we exactly mean by these terms? What is our idea of the state, or work, or experience they describe?

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In all utterance and communication of truth nothing is so desirable as the exact apprehension of the idea intended to be conveyed by the words employed. Indeed, most of the discussions on moral subjects are for the want of this mere logomachy—a strife about words One disputant attaches one idea or set of ideas to words and phrases, another attaches entirely different meanings, and the debate waxes fierce. The ideas of the disputants, it may be, do not disagree, but they suppose they do because they have not waited to agree about the meaning of the words employed. Time lost in statement is time gained in the after stages of investigation. Clearness here is better than a thousand arguments. Without this, indeed, every argument and every illustration may tend to deeper mazes, and more inextricable intricacies of confusion and error. What avails argument, what profits reasoning, if the point discussed be not clearly apprehended? To prevent all reasonable ground of misapprehension as to the significance we attach to the words we employ; to leave no excuse for misconceiving the doctrine we teach, believing that when understood rightly it will find ready acceptance; to harmonize its friends and disarm its enemies; and to impress all Christians and all candid and sincere minds who have some appreciation of the blessings of our holy religion with its certain truth and surpassing beauty and loveliness, we subjoin a minute and particular statement of our meaning.

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For the utmost explicitness we ask special attention to some ideas which we disclaim. If any hold them we do not.

1. And first: we do not include in our idea of the highest attainable state of "holiness," or "entire holiness," (and we employ the phrases entire holiness, entire sanctification, perfect purity, Christian perfection, and freedom from all sin in precisely the same sense,) infallibility of the intellectual processes or faculties. We constantly admit that this is not to be expected in this life; nay more, we affirm that the most perfect and holy men are always subject to imperfections in these respects while they remain in the body; liable to be imposed upon by deceptive appearances—to arrive at false conclusions—to perpetrate incorrect and sophistical reasoning—to be misled by unfaithful memory, illusory observations, erratic imaginations—to form unauthorized surmises and suspicions—to entertain incorrect, and even absurd opinions about many things, and to all other sinless mental aberrations and imperfections incident to humanity in its fallen and degenerate state. These we do not regard as having any more moral quality than defective sight or maimed feet. They are infirmities, or results of infirmities, of the intellectual nature, and express nothing of the moral or spiritual state of the subject. In harmony with this view Mr. Wesley says: "They," sanctified believers, "are not perfect in knowledge. They are not free from igno-

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rance, no, nor from mistake. We are no more to expect any living man to be infallible, than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind are, impropriety of language, ungracefulness of pronunciation, to which one might add a thousand nameless defects, either in conversation or behavior. From such infirmities as these none are perfectly freed till their spirits return to God." * Again, in another connection, he says: "Do you affirm that this perfection excludes all infirmities, ignorance, and mistake? I constantly affirm quite the contrary, and always have done so. But how can every thought, word, and work be governed by pure love, and the man be subject at the same time to ignorance and mistake? I see no contradiction here: 'A man may be filled with pure love, and still be liable to mistake.' Indeed, I do not expect to be freed from actual mistakes till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all, but by the mediation of those bodily organs which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong, till the corruptible shall have put on incorruption.' † We

* Plain Account, p. 21.

† Plain Account, p. 63. Christian Manual, p. 12.

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do recognize a direct connection between the moral condition of the soul, and the mental powers, and their operations. Sin obscures and weakens, and holiness strengthens and invigorates; sin confuses, distracts, and leads to error; holiness tranquilizes imparts candor and carefulness, and leads to truth; but there is no such connection between holiness and infallibility of the intellectual powers, that the former insures the latter. There is nothing in a simple natural infirmity, whether of mind or body, of the nature of sin, as there is nothing in the perfection of either a faculty of the mind or a member of the body of the nature of holiness.

2. We do not include in our idea of entire holiness physical perfection. On the contrary, we think it consistent with the greatest bodily infirmity, weakness, disease, deformity, and organic and structural imperfection. These are not looked upon separately, in themselves considered, as affecting, either to completeness or diminution essential spiritual character. In our code a perfect physical man may be an imperfect spiritual man, and under most defective physical conditions may be a most complete spiritual development.

3. Our idea of a perfectly holy character does not include the idea that he will make no mistakes in the conduct of his life—that he will always act wisely and discreetly—or that he will never feel the risings of propensities or passions which he may not indulge. Actions and feelings result from the views the

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mind takes, or the influence of unavoidable constitutional tendencies. When an improper judgment is formed, an improper or incorrect action or feeling may follow And so long as the mind is subject to err and come to wrong conclusions, so long conduct and emotions resulting may be also improper. To illustrate: I am convinced, beyond a doubt, that my neighbor A. is planning the murder of neighbor B. A great variety of circumstances have combined to work the conviction until every doubt disappears. Impelled by a conviction of duty, I warn neighbor B. of his danger. Horrified with the crime, I look upon neighbor A. with the feelings I should entertain for a murderer. Nay, I go further, I cause my fears to be known, to the reprobation of him whom I believe to be a guilty wretch. But in the end it is found that I was totally deceived. The deceptive or misapprehended circumstances led me to most false conclusions. The facts were precisely opposite to my convictions. In place of planning and intending murder, my misjudged neighbor was arranging to compass some great benevolence toward the very person I supposed he was plotting to injure. Now, in this case my conduct was improper—my feelings were incorrect—because my judgment was in error. Thus, a thousand illustrations must readily occur to the mind, in which defective judgment will issue in improper conduct and feeling. We do not, therefore, include in our idea of the highest attainable state of

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spiritual character freedom from such improprieties of conduct and feeling as result from imperfection of knowledge, or defectiveness of judgment, or unavoidable constitutional frailties. This is precisely Mr. Wesley's doctrine. He says: "But we may carry this thought further yet. A mistake in judgment may possibly occasion a mistake in practice. For instance: Mr. De Renty's mistake, touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet where every word and action spring from love, such a mistake is not properly a sin." *

It will be perceived that we use the word improper in this entire paragraph, for the want of a better, as describing an act springing from a mistake—improper as a mistake. The act is morally holy and right, since it springs from the holiest motive, and the best judgment of the mind; but it is not the act that would have been if the judgment had not been misled. It is improper as to what it should have been with better knowledge. It is proper as to the motive prompting it. It is morally proper, but intellectually a mistake, and concretely a wrong or harmful thing. The person perpetrating it is not guilty in any sense or unholy in any degree, because of the mistake, or resulting concrete harmfulness.

* Plain Account, p. 64.

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4. We do not include, in our idea of entire holiness, freedom from temptation to sin and suggestions of evil. These, we firmly believe, will follow us to the last; it may be, to the expiring gasp. So long as a tempting devil lives, and our senses have contact with a world abounding with evil, and our souls are united with an organism whose essence is "of the earth, earthy,"*—so long as "we are at home in the body and absent from the Lord,"†—we expect to encounter temptation and evil enticement; it may be the more mighty and desperate as the progress in holiness advances. Our Saviour "was tempted of the devil." ‡ "The disciple is not above his Lord." § Adam and Eve were tempted before they fell, and while they were holy. Mr. Wesley always held this view—this is his language: "Neither can we expect till then [till the spirit return to God] to be wholly freed from temptation; for the 'servant is not above his Master.' But neither in this sense is there any absolute perfection on earth." ‖

It is not the office of grace to eradicate human passions. There is nothing in them, when existing in a normal state, of the nature of sin. They were at first implanted in the holy pair. They will remain in humanity while the earthy life remains. Holiness requires their proper subjugation and use. They are in their nature physical, and wholly void of moral

* 1 Cor. xv, 47. † 2 Cor. v, 6. ‡ Matt. iv, 1.
§ Matt. x, 24. ‖ Plain Account, p. 21.

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character except as they become instruments of righteousness or unrighteousness. All temptation to evil, so long as it is external, is without sin. It becomes sin only when it finds concurrence within.

5. We do not include in our idea of holiness, impeccability, or exemption from liability to sin. On the contrary, we believe that one who is entirely sanctified may fall away, so as to lose his state—may sin, and bring guilt and condemnation again upon his soul—is ever liable to this, and consequently under constant need of personal watchfulness and of Divine assistance.

The holy Adam fell. In a world where there is so much to taint, so many sources of temptation, so great personal frailties—frailties remaining after all renewing in holiness—in such a state of probation and under such circumstances of powerful continuous assault, not only will it be possible to fall away, but it must be accounted a matchless marvel of grace if the soul do not soil its spotless robes.

6. We do not include in our idea of holiness freedom from sorrow. Had there never been sin, possibly there had never been sorrow; but the holy Jesus sorrowed, so while upon earth may his most holy disciples. "The servant is not above his Lord." * "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." † Neither afflictions nor great sorrows imply personal sin. It

* John xiii, 16. † Psalm xxxiv, 19.

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is in heaven that "tears are wiped from all faces,"* not upon earth. While there are forms of sorrow which holy beings cannot suffer, there are also pains of body and anguishes of mind which are inseparable from the earthly life to which they are exposed. They are neither tokens of divine displeasance nor indications of personal guilt, but results of sojourn in a world where sin has initiated curse.

7. We do not include in our idea of holiness perfection of degree, or attainment beyond which there is no progress—a state in which the soul has gained the highest summit of holiness, the greatest reach of perfection; at which its progress will be stopped, and where it will linger in monotonous equipoise through eternity. On the contrary, we exult in the hope and belief of ceaseless progress, of interminable and everlasting advancement—progress while we live, progress after death. As the defects and infirmities of this mortal state are overcome or removed—as the mind expands and unfolds its energies, ever increasing in knowledge, rising to new and more glorious views of God, clearer and sublimer apprehensions of the great principles of his divine government, embracing in its grasp of faith completer views of the great atonement, and mounting upward to loftier and nobler conceptions of worship —so will the sublimities of its moral perfection wax brighter and brighter, and become still more and more

*Rev vii, 17; xxi, 4.

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intensely glorious. Thus will it expand through time, and beyond time, throughout eternity. "Beholding, as in a glass, the glory of the Lord," it will be "changed into the same image, from glory to glory;" * always loving, but ever increasing in love; ever praising, but ceaselessly ascending into loftier anthems; adoring without interruption, but glowing on with ever-brightening fervors, and adoring with intenser admiration. Harmonizing with this statement, Mr. Wesley says: "It [perfection] is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before." †

A being of inferior capacities may be as free from the taint of sin as one of much more exalted powers. Adam, unfallen, was as holy as Gabriel, but he was neither so lofty in his powers of holiness nor so rich in his experience. The soul itself grows in its capacity, and as its increased powers are filled it advances in holy experience. If there is sphere for improvement when a soul is pardoned; if in its struggles with remaining imperfections and uneradicated sinfulness its young and tender graces may expand and become rugged and strong; so if it should in some supreme moment become suddenly filled with love, even to the measure of the great command, "Thou shalt love the Lord thy God with all thy heart,

* 2 Cor. iii, 18. † Plain Account, p. 167.

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and with all thy soul, and with all thy strength, and with all thy mind," * it would not henceforth remain stationary, but rather, quickened with a deeper life, its growth would become more rapid. Its holiness would become more lusterful and glorious. It is the thrifty tree, along whose fibers circulates the most unobstructed living sap, which grows most.

We have thus stated, as briefly as practicable, some things which we do not include in our idea of Christian perfection or entire holiness.

Let us now, with as much clearness as possible, state what we do include in it.

1. We believe it a Christian's privilege to attain to a state in which he will be *entirely free from sin*, properly so called, both inward and outward; a state in which he will do no act involving guilt, in which he will possess no unholy temper, in which the entire outward man of the life, and the entire inward man of the heart, will be pure in the sight of God. It is not said that evil and vicious suggestions will not be made to the soul in such a state, but both that there will be no outward compliance nor inward sympathy with the suggestion.

Perhaps there is no point of the discussion where, more opportunely than here, we can consider the precise question, Where do sin and temptation touch? or, Where does temptation culminate into sin? This is one of the most difficult and delicate points in the

* Luke x, 27.

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entire discussion. There is no difficulty at all with the proposition that temptation is not sin; nor is there any with the other proposition, that a holy being may be tempted, since both the holy Adam and the holy Jesus were tempted; in the one case before sin, and in the other without sin. The exact point of difficulty is, at what precise point along the line of temptation it is that the tempted soul begins to sin; what of influence the temptation may be supposed to have before the soul becomes tainted. It is clear that it is not at the point where the evil is suggested that sin begins, for in that case the temptation and the sin would be inseparable, if not identical; but our Lord was tempted without sinning. Is it, where the evil thing suggested awakens a movement of the passion to which it is addressed? Not necessarily, we think, since any thing to be a temptation must have a natural power to awaken impulse toward it, and sin does not reside in a mere impulse of nature. Is it just beyond the natural impulse which has been awakened by its appropriate object, when the soul, knowing that it ought to resist, entertains or feels a disposition to yield? We think it is precisely at that point where the soul is conscious of a disposition to yield to what it supposes to be sin, that is discovered sinfulness, and the beginning of sin. And our doctrine is, that a soul may be so completely dead to sin and alive to God, that however attractive the object of evil may be to nature, the

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soul will have no corresponding movement toward it. The natural appetite or passion may feel the blind impulse, but the moral nature feels it not at all, but turns away from it with recoil.

It may be well to explain here, more particularly both with respect to the natural dispositions and propensities. These are not supposed to be destroyed when a soul is entirely freed from sin, but only brought under right government and restored to a proper character—not allowed to be instruments of sin. Evil dispositions and propensities are but perverted forms of good ones; and hence, holiness or sanctification consists not in the eradication of them, but in the restoration of them to their legitimate character and use. Nothing is further from the truth than the idea that any work of grace destroys any power either of the soul or body, or imparts any new faculty. Grace enters the soul to restore dead affections, make them alive, make them grow, and to exscind and pluck up false growths; to make the soul right, not to destroy any part of it or create any new parts. The passions of the body are not, any more than the faculties of the soul, removed. They are but regulated; they remain, and have their appropriate use as much in the entirely sanctified as in the unfallen Adam; but they are servants of righteousness now, and not of sin.

The above view is expressed by Mr. Wesley thus: "This perfection implies a deliverance from evil thoughts and evil tempers. First, from evil or sinful

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thoughts. But here let it be observed, that thoughts concerning evil are not always evil thoughts. A man, for instance, may think of murder, which another has committed, and yet this is no evil or sinful thought. So our blessed Lord himself doubtless thought of or understood the thing spoken by the devil when he said, 'All this will I give thee if thou wilt fall down and worship me.' Yet had he not evil or sinful thoughts, nor, indeed, was capable of any, because his will was always right with the will of his Father. Indeed, a thousand thoughts which are raised in our minds by outward objects or by injections of the devil are evil in one sense—they are troublesome; but they are not sinful while they have no concurrence of the will and the heart remains right with God. Sinful thoughts proceed out of sinful hearts; but if the heart be made good, the thoughts will be good also. Christians may be cleansed from sinful tempers which remain in the heart after justification; yea, they may be cleansed from 'all sin, all filthiness of the flesh and spirit,' from all desire or self-will, from all pride, anger, impatience, and the like, so that no root of bitterness or sin, nothing to mar our peace or grieve the Holy Spirit, shall be found in us. Old things shall be done away, and all things become new. We may be sanctified wholly." There is undoubtedly a common mistake upon this subject, which confuses and distresses many minds, especially with regard to the

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propensities and passions. These some imagine are evil in themselves, and so conclude that they must be extirpated before entire sanctification can be enjoyed. It is not so. Every natural attribute and motion, both of the mind and body, is good in its proper use, and then only becomes evil when it is permitted to be the instrument of sin. It is not its existence that is sin, but its improper or unlawful use.

2. But, additionally, we include in our idea of entire holiness more than mere freedom from sin in the foregoing sense. That is merely a negative view; it has a positive character. We believe it to include, in the second place, besides this, the spiritual graces, as love, meekness, humility, and such like, in perfection—perfection, not of measure, but of kind. By this we do not mean that these holy graces are so complete in measure and growth as to forbid higher development, so that the soul, in this state, can never love more, be more meek, more humble, more believing: in this direction we believe there will be constant progress; as explained in another place, everlasting improvement, as the capacities continue ever and endlessly to enlarge:—but we do mean that these graces exist in the entirely sanctified soul without alloy, without mixture, *in simplicity*. There is nothing therein contrary to them, and they exist in measure corresponding to the present capacity of the soul possessing them. In such a soul, when Satan comes to make inquisition for his

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own, he finds nothing; when God comes to it, he finds all that it possesses to be in harmony with himself—a throne whereon he reigns without a rival, an empire wherein he exercises undisputed dominion. Mere finiteness of a faculty or affection or grace may be said to be an imperfection as compared with the infinite, but cannot be said to be a sinful imperfection. A moral differs from a natural defect in this, that the one is voluntary, the other is constitutional; the one is sinful, the other is blameless. If a finite soul be to its utmost capacity filled with love, it is perfectly holy, though its capacity be capable of endless expansion. But no soul can with truth be said to be entirely sanctified in which there is any remaining sin, any alloy of malice, any moral defect. It must be free from taint to the utmost, and in its full measure filled with righteousness. It may be thus, and when it is, it is perfectly pleasing to God, and just as he would have it, There is nothing belonging to it he would at present take away, and nothing that he would add. He would but let it go on growing and enlarging for ever.

This, in our view, is the high and blood-bought privilege of every believer, and it is therefore what we call Christian perfection.

In perfect accordance with these views are the subjoined, from the pen of Mr. Wesley:

"But whom, then, do you mean by 'one that is perfect?' We mean one in whom is 'the mind which

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was in Christ,' and who so 'walketh as Christ also walked;' a man 'that hath clean hands and a pure heart,' or that is 'cleansed from all filthiness of the flesh and spirit;' one in whom is no occasion of stumbling,' and who, accordingly, 'does not commit sin To declare this a little more particularly: we understand by that scriptural expression, 'a perfect man,' one in whom God hath fulfilled his faithful word, 'From all your filthiness and from all your idols will I cleanse you: I will also save you from all your uncleannesses.' We understand hereby one whom God hath 'sanctified throughout, in body, soul, and spirit;' one who 'walketh in the light as He is in the light; in whom is no darkness at all, the blood of Jesus Christ his Son having cleansed him from all sin.'

"This man can now testify to all mankind, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.' He is 'holy as God who called' him 'is holy,' both in heart and 'in all manner of conversation.' He 'loveth the Lord his God with all his heart,' and serveth him 'with all his strength.' He 'loveth his neighbor,' every man, 'as himself;' yea, 'as Christ loveth us;' them, in particular, that 'despitefully use him and persecute him because they know not the Son, neither the Father. Indeed, his soul is all love, filled with 'bowels of mercies, kindness, meekness, gentleness, long-suffering.' And his life agreeth thereto, full of 'the work of faith, the patience of hope, the labor of love.'

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And whatsoever' he 'doeth, either in word or deed, he 'doeth it all in the name,' in the love and power, 'of the Lord Jesus.' In a word, he doeth 'the will of God on earth, as it is done in heaven.'

"This it is to be a perfect man, to be 'sanctified throughout;' even 'to have a heart so all-flaming with the love of God' (to use Archbishop Usher's words) 'as continually to offer up every thought, word, and work as a spiritual sacrifice, acceptable to God through Christ.' In every thought of our hearts, in every word of our tongues, in every work of our hands, to 'show forth His praise who hath called us out of darkness into his marvelous light.' O that both we, and all who seek the Lord Jesus in sincerity, may thus 'be made perfect in one!'

"When may a person judge himself to have attained this?

"When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire witness of the renewal; I judge it as impossible this man should be deceived herein as that God should lie. And if one whom I know to be a man of veracity testify these things to me, I ought not, without some sufficient reason, to reject his testimony.

"Is this death to sin, and renewal in love, gradual or instantaneous?

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"A man may be dying for some time, yet he does not, properly speaking, die, till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul; and in that instant he lives the full life of love. And as the change undergone when the body dies is of a different kind, and infinitely greater than any we had known before, yea, such as till then it is impossible to conceive; so the change wrought when the soul dies to sin is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the witness of the renewal. I judge it as impossible that this man should be deceived as that God should lie."

Summing up the whole he very forcibly adds:

"There is such a thing as perfection; for it is again and again mentioned in Scripture.

"It is not so early as justification; for justified persons are to 'go on unto perfection.'*

"It is not so late as death; for St. Paul speaks of living men that were perfect.†

"It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

"It does not make a man infallible; none is infallible while he remains in the body.

* Heb. vi, 1. † Phil. iii, 15.

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"Is it sinless? It is not worth while to contend for a term. It is 'salvation from sin.'

"It is 'perfect love.'* This is the essence of it; its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in every thing giving thanks.†

"It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

"It is amissible, capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this till five or six years ago.

"It is constantly both preceded and followed by a gradual work.

"But is it in itself instantaneous or not? In examining this, let us go on step by step.

"An instantaneous change has been wrought in some believers: none can deny this.

"Since that change, they enjoy perfect love; they feel this, and this alone; they 'rejoice evermore, pray without ceasing, and in every thing give thanks.' Now this is all I mean by perfection; therefore these are witnesses of the perfection which I preach.

"'But in some this change was not instantaneous.' They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant

* 1 John iv, 18. † 1 Thes. v, 16.

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in which life ceases. And if even sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

"'But if they have this love now, they will lose it.' They may, but they need not. And whether they do or no, they have it now; they now experience what we teach. They now are all love; they now rejoice, pray, and praise without ceasing."

In addition to the above extracts, we subjoin one from the pen of Thomas Rutherford, in a letter to a friend in London. It presents the whole subject in a brief but very lucid and satisfactory manner:

"You ask, 'Do I think there are degrees in sanctification?' I certainly do. And 'what is the lowest degree thereof?' Sanctification begins at justification. In the same moment that we are justified we are also born again, and therefore sanctified in part. But you mean *entire* sanctification. The lowest degree of this, in the very nature of the thing, is the being cleansed from all inbred sin; from unbelief, pride, anger, peevishness, murmuring, sinful self-love, foolish desires, and undue attachments to persons and things; from all that is contrary to the love of God and our neighbor, to the mind which was also in Christ Jesus: for whatever remains in us contrary to these is properly sin, and, of consequence, so far we are not sanctified. We may be *entirely* sanctified, and yet tempted to sin; for sin and temptation are essentially different. Our Lord was tempted to de-

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spair, presumption, and apostasy, that is, the temptation was offered, the bait was laid for him; but he totally rejected it. And he has nowhere promised to exempt us from temptation; but only, that with the temptation he will make a way for our escape, that we may be able to bear it. If, when we are tempted, (let the temptation be what it may,) we steadfastly follow our Lord's example, and, like him, resist and reject it, we do not sin, but conquer through Him that hath loved us. On the other hand, if sin in any degree remain in our heart, we are not *entirely* sanctified; sanctification in this sense being nothing less than the destruction of all indwelling sin.

"Perhaps you will say, 'If this be the lowest degree of *entire* sanctification, what is the highest degree of it?' I answer, Having the same mind which was also in Christ Jesus; being filled with all the fullness of God; living and dying complete in the will of Him who hath called us to his kingdom and glory. The highest degree of sanctification is prayed for by our Lord in behalf of all that believe on him.* The fruits of it are described by him in his Sermon on the Mount, Matt. v, 44–48; by St. Paul, 1 Cor xiii, 4–7; by St. James, iii, 17; by St. Peter, 2 Peter i, 5–9; and by St. John, 1 John ii, 3–10; iii, 21–24; iv, 16–21. I shall only here insert the words of St John, which are, 'Hereby we do know that we know him, if we keep his commandments. He that saith,

* John xvii, 20–26.

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I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. We have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this com-

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mandment have we from him, that he who loveth God, love his brother also.' He who bears these fruits is a father in Christ.

"St. Paul had attained the very summit of Christian perfection, not only as it respects *receiving*, but also *doing* and *suffering* the will of God, when he testified, 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.'* If any ask how he attained all this, he tells them, 'This one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'†

"Perhaps some may think I place the mark too high; but I hope it is no higher than the Scriptures place it, and I dare not fix it any lower. But may it not discourage some from seeking after it? It *may*, but it *need* not; there being no *just* cause why it should, for the Lord is as able to bring all his faithful children to the greatest depths and heights of holiness as he was to bring the children of Israel into the promised land. He can as easily remove and cast down whatsoever opposes them as he divided Jordan and overthrew the walls of Jericho. And

* 2 Tim. iv, 6–8. † Phil. iii, 13, 14.

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whoever, like Caleb and Joshua, follow him fully, shall be brought into the wealthy place. They shall be redeemed from all iniquity and filled with all the fullness of God. All discouragement vanishes when we consider, 1st. This great salvation is all from the Lord, with whom all things are possible. He speaks, and it is done; he commands, and it stands fast. He says, 'I will, be thou clean;' and immediately the leprosy of sin departs; 'Behold, I make all things new!' and lo! a new creation of light, life, love, holiness, and happiness arises in the heart, 'where only Christ is heard to speak, where Jesus reigns alone.' 2d. That it is all received by faith. The penitent and obedient believer sees the word, the promise, the oath of Him who cannot lie; firmly (as well he may) believes the truth thereof; steadfastly, and in the full confidence of hope, looks to the *promise-making* and *promise-fulfilling* God, being fully persuaded that what he has promised he is both able and willing *now* to perform, and according to his faith it is done unto him. By believing with his whole heart unto righteousness, he sets to his seal that God is true, and God seals him with the Holy Ghost sent down from heaven, thereby stamping his whole image upon his soul. Thus,

"'Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done!'

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"Meantime we have infinite need to let whatever grace we have received to be seen in us more by its own fruits than by our talk concerning it. The blessed Jesus is our pattern. Let us study his holy life day and night, and seek, in all things, a perfect conformity to him, who, though he was equal with God, was content to be as 'a worm and no man; made himself of no reputation; took upon him the form of a servant; and became obedient unto death, even the death of the cross.' He is the most perfect Christian who is most like his humble, patient, loving, and obedient Lord and Saviour. I think some persons among us have been hurt by being set up and extolled for their great attainments in religion. Christ is the 'Lily of the valleys.' He dwells in humble hearts. It is good to lie low, and leave it to the Lord either to exalt or depress us as he shall see best. I do not write thus because I think my friend in particular danger from that quarter: by no means. But humility is a lesson which we have all need to be daily learning; and I write to her just as I think for myself. I am sure you agree with me in believing that the late Mr. Fletcher was the holiest person you ever saw; the person who, above all others, excelled most in every grace: and yet he made no account of himself in any thing. He was indeed 'clothed with humility.'"

There is one thing more which ought to be taken into the account here, as having a most important

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practical bearing on the subject; namely, physical and mental contrarieties among men and the influences thence arising on the expression of character. The great change which passes upon souls when they are translated from sinfulness into holiness does not destroy their original or natural differences — their mental and physical peculiarities remain. We cannot rightly judge either of ourselves or others without keeping this fact in mind. Two men equally and, if you please, entirely holy, may, under certain circumstances, appear to be quite dissimilar as to moral qualities; the one impressing us as possessing transcendant virtue, the other as possibly really bad. The reason why they so differently impress us will be found to arise from natural, and not moral, dissimilarities. One man is of a highly nervous temperament, another is as decidedly imperturbable; one is sanguine, another distrustful; one impulsive, another dispassionate: now let all these be brought under the influence of sanctifying grace; it will not change their temperaments, so that they will resemble as pieces of coin cut by the same die, or as vessels run in the same mold—it will not remove the constitutional differences between them, but only control and regulate them. The original traits will remain, and will continue to impart diversified shade to character, making some more beautiful and leaving others less admirable. All metals will not take equal or similar polish, even when subjected to the

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same processes. Certain diseases exert a marked influence upon all the powers of the soul, beclouding the understanding, obscuring the judgment, and otherwise affecting the various mental and moral faculties and exercises: this influence remains as well after as prior to this high and gracious experience, still giving tone and coloring to the whole exterior character. But if the connection of the soul with the body operates these differences of manifestation, still more do the relations of the intellectual to the moral powers. One man has great wisdom, another is extremely ignorant; one understands all the proprieties of life, another is totally uninformed; one is highly cultivated, the other is untaught. They may be, in point of fact, equally holy, but there will be a great disparity in the outward manifestations. One will appear to much better advantage than the other; one will fill our ideal of manly perfection, the other will awaken, possibly, our disgust—not for his sins, but for his ignorance. They may be equally animated with one principle —love; alike free from sin; but they will be as diversified in other respects as if they were morally unresembling. This we should keep in mind, both when we judge of others and when we judge of ourselves; it will save us from comparing ourselves among ourselves in matters indifferent, and foolishly, as is sometimes done, setting up some particular person as a model in all respects for all others. One may

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be buoyant, another calm; one impulsive, another cool; one wise, another ignorant; one attractive, another uninteresting; one affable, another reserved; one firm, another yielding: all of them may be holy. But while holiness does not destroy these differences, let it never be forgotten that it regulates them. They are prevented from becoming sinful. The *natural traits* are not subverted, but the *sinful habits* are all cured. The original differences and the secondary non-resemblances remain, but in one thing they are made to agree—in the perfect conformity of their moral nature to their living Head.

This suggestion is obviously important. As is said in another chapter, sanctification will be evidenced by its fruits; but it would be extremely preposterous to suppose that, in regard to temperament and manners, it will invariably manifest itself in the same way. It would if it were a new creation of precisely similar souls, but this it is not: it is the sanctification of souls widely differentiated in already existing constitutional traits, and the involuntary effects of education, circumstances, and habit. It is not unfrequently the case that infidels are the most polite and agreeable gentlemen, often possessing great natural amiability and fascination of manners, while at heart, and in the privacies of life, they are extremely vile. Their exterior gentility is no criterion to their interior principles. They exist mutually independent of each other. The same remark, to

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a certain extent, is true of Christians in all the stages of religious experience. Their holy experience will not fashion them after the elegancies of what we all call graceful and cultivated manners; will not make them accomplished scholars; will not make them business men; but will furnish them with pure hearts and holy principles, and prevent them from indulging in or even feeling sinful tempers, and from doing wrong in the outward life; not from erring, but from sinning. There is an infinite difference between an error and a sin. It is well to say, in this connection, that while holiness does not secure these non-essential accomplishments of manners, and while it does not produce in all cases precisely the same manifestations of amiability and grace, yet it imparts always, and in its fullness, the essence of all excellence, which is good will, pure love, which will constantly show itself, not perhaps in the rounded and graceful salutation, in the finished exterior, but in the unmistakable exhibition of a good and sincere heart; and further, the most accomplished and elegant character will be more accomplished by its superadded and crowning glory.

We have endeavored to express as clearly as possible what we mean by entire sanctification, but, perhaps, one more remark is needed. The seat of all moral quality is the soul. Properly, nothing can be said to possess moral quality but the soul. Acts indicate the moral quality of the person who performs them.

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They are the fruit which declares the nature of the tree. The tree nature is first and determinative of the fruit. But it is worthy of remark, that fruit is not always precisely what a superficial observer supposes it to be; and before it can be judged of properly, it needs to be critically tested by a correct standard. Equally good fruit may not be equally large and round and well-colored. The sting of an insect, or pressure of a twig, or some other exterior impingement may have blemished or dwarfed it, without damaging its flavor. It will be no fault of the tree, and will prove nothing against it, if something external has left such marks. In a world where error, and ignorance, and infirmity, leave their imprint on all that is human, it will not be wise to expect to find any thing free from such marks; but though these are found along with sin, they are not sin.

The state we have been describing we have said is one in which there is no sin, and in which there is grace without mixture.

To the foregoing we take pleasure in adding the following definitions, which we accept as perfectly harmonizing with our view.

"We call Christian perfection the maturity of grace and holiness, which established adult believers attain to under the Christian dispensation; and by this means we distinguish that maturity of grace both from the ripeness of grace which belongs to the dispensation of the Jews below us, and from the ripe-

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ness of glory which belongs to departed saints above us. Hence it appears that, by Christian perfection, we mean nothing but the cluster and maturity of the graces which compose the Christian character in the Church militant.

"In other words, Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relations; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ." *

"If faith is made perfect, unbelief cannot exist. When the soul is fully clothed with humility, pride must be extinct; when perfectly adorned with meekness, sinful anger can have no place. When patience has its perfect work, peevishness and discontent must depart. Where love to God is made perfect, there must be the exclusion of self-will and love of the world; and this is what the Scripture means by entire sanctification." †

"Perfect love or entire sanctification, as I understand it, is the entire removal or destruction of inbred sin, or the carnal mind; followed by the disappearance of all outward manifestations of inward depravity, and the exhibition of all the fruits of the

* Fletcher's Treatise on Christian Perfection, pp. 9, 10.

† Rev Samuel Dunn.

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Spirit--love, joy, peace, long-suffering, gentleness, goodness, meekness, patience, and charity, in evangelical perfection.

"This is what I understand the Apostle to mean by 'perfect and complete in all the will of God,' Col. iv, 22; and being 'sanctified wholly.' 1 Thess. v, 23." *

We add one more extended quotation from the pen of one of the ablest thinkers, and embodying the results of careful study. It presents the subject with great caution, and in terms we might not either employ or fully accept, yet we cannot doubt its substantial soundness. We the more gladly give this lengthy extract because we think there is need of carefulness.

"Christian life is the same in kind in all its stages. Its phenomena quite naturally change with its ever-changing stages as it advances from its birth to its maturity. But of all true Christians, at whatever stages of the religious life they may be, may be predicated the term 'holy,' and all of them are 'going on to perfection.' Religious growth, which is the normal condition of all Christians, is twofold. It proceeds negatively, by the suppression and uprooting of the 'carnal mind,' or innate and indwelling sin; and positively, by the increase and full development of the graces of the Spirit, imparted to the soul in regeneration.

"All this assumes certain important, though some-

* Dr. Mattison.

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times disputed, points of dogmatic theology. It assumes the doctrine of *original sin*, of sin as something real and beyond mere volitions and actions; and this evil condition of the soul it assumes to be inborn and inherent in man's nature, and therefore to be taken away by regenerating and sanctifying power. Further, it is evidently the design of the great Author of our salvation that this twofold work shall advance simultaneously, and with corresponding rapidity. The work of putting 'away the filthiness of the flesh,' of 'putting off the old man and his deeds,' of 'nailing our sins to the cross,' is but the gracious process of overcoming and getting rid of the natural proclivity of the soul to sin, and its attendant blindness and deadness to spiritual things. This also implies that this 'carnal mind' survives the work of regeneration, and is often actively rebellious in the hearts of real Christians. One great department of religious progress lies in this direction. It is 'the crucifixion of the flesh.' It is SELF-denial, the cutting off of right-hand sins, and the plucking out of right-eye lusts; till, with all selfishness eliminated by grace, Christ and the Spirit reign in the redeemed soul.

"As to the divine method of this work, it is very evident that as a general rule it must be gradually progressive. It need not be denied that there may have been cases in which the completion of this work has been simultaneous and identical with the work of conversion. But if such cases have been they are

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exceptional, and do not affect the general law of the economy of grace. Its degrees will be more or less rapid according to various conditions of religious culture and influences, and especially of personal Christian fidelity. Perhaps, too, they are varied by that divine discrimination according to which God gives his grace, to some more and to some less.

"This religious progress has also its marked stages and its memorable crises, each attended with its appropriate phenomena. Let us consider a not unusual example. The work of conversion, if it be thorough and clear, brings great peace to the soul, which often rises into joy, and is attended with an assured hope and a gracious access to God in prayer. This condition of the soul may continue for weeks or months, or even years. There are temptations, but these are uniformly overcome; there are seasons of perplexities, but faith triumphs in them all, and the hope of the Gospel is like an anchor to the soul. Through great diligence, watching and praying, all conscious outward sin is avoided, and the soul's peace in God becomes profound and steadfast. But at length a new occasion for disquiet arises. The purified spiritual vision discovers a great depth of iniquity within; and the quickened and tender conscience is convicted of and pained by deep, inwrought pollution. Hence arises a godly sorrow, not as of condemnation and dread of God's wrath, but of self-abhorrence in view of the infinite purity of the divine nature. Then

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the enlightened soul cries 'out of the depths' for deliverance, and groans from its deep-felt wants, 'O that my load of sin were gone!' and looking up to the only source of help, prays, 'Break off this yoke of inbred sin,' and there is deliverance from this sorrow. Self-distrusting and self-renouncing before, the soul now becomes self-abhorring, and, turning away from self, it looks by simple faith—a faith that recognizes Christ's all-sufficiency, and which therefore seeks no kind nor degree of self-sufficiency, a faith wrought in the soul by the Holy Spirit—and asks to be made clean. And according to that faith the work is done. A holy joy, a divine peace, a heavenly assurance, a rest in God, ensues. This is no fancy picture; millions have attested its reality, and a great cloud of witnesses can attest it now as a thing of personal experience.

"Now we must inquire, What is the condition, as to indwelling sin, into which the soul is thus brought? Is it, or is it not, an absolute destruction and extirpation of the 'carnal mind?' I am aware that many will be ready to answer this question by an unqualified *yes*, and will claim that no other answer is compatible with the plain teachings of Methodist theology. Let us not be hasty at this point. We doubt not that many isolated expressions may be found in Methodist literature that would sustain that answer; we are also very sure that the best Methodist authorities, John Wesley and Watson, treat that

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question very cautiously; and the former directly declares that he had never taught the doctrine of the possibility of a *sinless perfection.* We incline to believe, however, that, when carefully and understandingly examined, the question will be found to be one respecting the meaning of words, rather than of the substance of things. Let me define the terms 'sin' and 'purity,' and I can answer the question by either a YES or NO, according as more or less shall be included by them. It is certain, however, that at such a crisis a mighty and thorough victory is achieved; that indwelling sin, if not absolutely cast out, is most effectually bruised under the feet of the incoming Conqueror; and as to all this, Scripture and experience coincide: may it not be added, beyond this both are silent?

"If, then, the Scriptures do not fully settle this question in advance, may it not be settled as a question of facts? Is there not some way in which the individual may certainly know the state of his heart as to this point? There are three sources of self-knowledge that may be consulted in this case: consciousness, experience, and divine assurance.* Consciousness takes notice of the soul's processes, but the range of its observance does not extend to the quiescent states of the soul. Whether, therefore, the carnal mind be subdued into inaction or utterly ex-

* In the chapter on the evidences of an entirely sanctified state, the author's views will be found on this point.

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tirpated, consciousness cannot answer, because the subject is out of its range. And even should some of the motions of sin very softly show themselves in their thick disguises, it is not certain that the power of introspection would infallibly detect them. Nearly the same remarks will apply to the reports of experience. It is no certain evidence that there is no indwelling sin in the soul, because its motions have not been felt for a given season, short or long. As to the evidence of divine assurance, while we hold to and glory in the doctrine of the witness of the Spirit, we do not see how, in its usual methods, it can bear any testimony upon this subject. It bears witness to our acceptance, by creating our peace and raising our hopes to God. It testifies to our sonship, by giving us the filial spirit, 'the spirit of adoption,' from which we infer (by a logical process) our heirship through Christ. But in none of these is there the direct communication of any direct intellectual proposition to the understanding, as there must be in order that the fact of personal sinlessness shall be assured. And if the individual himself cannot certainly determine this question, much less can another determine it for him. We must, therefore, leave the question of the absolute extirpation of the 'carnal mind,' as an accomplished fact in any given case, an open one, believing that no real good would be effected by its solution. But it is assuredly our privilege to know that the most complete victory may be

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achieved and maintained; and by divinely-begotten hope its glorious consummation is assured to the faithful.

"We come next to consider the positive side of this great work. It is called 'growing in grace,' 'growing up into Christ,' 'being renewed in the image of God,' etc. Such expressions, though probably often vaguely used, embody a correct notion of the subject. And first, it should be noticed that they express a gradual process. As on the negative side, so here, vital religion is a growth, having stages and increase. But gradually is not the same with slowly; the most rapid flight is as really gradual as the slowest and most painful crawling. This work, in its advanced stages, include these three things:

"*First.* Profound and clear conviction of the truth; of God; of spiritual being; of sin; of holiness; of Christ and the cross; of the Holy Spirit and his mission; and of eternal judgment. These great truths enter into the soul by faith, and as objective verities they are clearly apprehended, because of the spiritual quickening and enlightenment of the soul; and that which thus comes to us by grace, becomes in us also a mighty means of grace. We are sanctified by the truth so received and inwrought. The entering in of God's word brings life and light and transforming power. He that has received this grace 'walks in the light,' and in so doing he continually experiences the saving grace of the Gospel.

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"*Secondly.* Religious growth operates by stirring up and strengthening the emotional and affectional natures, and fixing them on God. All the affections of the heart—its loves and hates, its hopes and fears, its joys and sorrows—all flow out in obedience to God's will, and in harmony with his essential nature.

"The Divine person becomes the central object of the soul's affection; the Divine attributes the things in which the soul delights; and wherever the Divine goodness goes out in its missions of grace the sanctified affections joyfully follow. So eminent a part does love act in all this work that it has come to be named as the whole of religion. But it is not alone; for there are hope and faith, and holy fear and joyful obedience, all impelled by the same heavenly impulse.

"*Thirdly.* The religious state of the soul includes a true direction and intense exaltation of the devotional element of man's nature. The religious element in human character is as evident and as real as either the intellectual or the affectional, and of course it enters directly into all that pertains to the religious life. Its first attitude before God is that of *worship*, implying the knowledge and the love of God in the soul, and the lifting up of the spirit in devout admiration, wonder, love, and praise. This is the occupation of angels, cherubim and seraphim; and it shall be the bliss of the spirits of just men made perfect.

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So, too, the feeblest faltering child of grace has his part in it, and adds his faint but not unappreciated notes to the universal halleluia. *Worship* also becomes means of grace to the soul, leading directly to a holy consecration to God by the gravitating power of essential goodness perceived and appreciated—a consecration not merely of the volitions and the outward actions, but more eminently of the all-controlling affections. Worship still further becomes a means of grace, because in it the soul is assimilated to God, and actually made a partaker of his communicable moral attributes. As the opening flowers drink in the rays of the sun, and are quickened and beautified by them, so the susceptible spirit, standing in the open vision of the Almighty in holy worship, is 'changed into the same image from glory to glory." Such is the attitude, such the gracious position of renewed souls before God; not merely of John on Patmos, or Paul caught up into the third heavens, but of humble, faithful men and women going out and in before their generations, yet walking with God, and having their lives hid with Christ in God.

"Consider now the state of the soul whose experience and attainments are here set before us. The 'body of sin is destroyed,' Satan is 'bruised' in him. The intellect, quickened and instructed in the deep things of God, profoundly and lovingly believes all the truth as it is in Jesus. The affections,

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awakened from the torpor induced by sin, are now thoroughly aroused, and turned powerfully toward God and holiness. The religious elements of the character are moved, strengthened, exalted, and fixed on God by the gravitation of inwrought holiness—*godlikeness*. This is the Christian's calling. This, attained, is the 'higher Christian life,' 'Christian perfection,' 'perfect love.' It is a work limited in its possibilities only by the limits set by God upon man's nature and by his own purposes of grace." *

There are many phrases in common use to designate the grace of entire holiness. These are not always happy. Some of them are equivocal—may mean more or less. Some are unscriptural, and probably some absurd. In this, however, the subject only shows the common misfortune of all subjects of which men speak and think. A little pains-taking will enable the candid reader to understand about what is meant. Perfect love, entire consecration, God reigning without a rival, perfect acquiescence in the will of God, deadness to sin, the higher life, the life of faith, entering into rest, the rest of faith, the second blessing, full salvation, are specimens. They are severally more or less descriptive, and since some form of expression must be employed to designate a specific phase of experience, it must be carping criticism that would object to the use of such or similar terms. It is not with names that we are concerned,

* Dr. Curry. Speeches on Perfect Love, pp. 46–54.

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but with that for which they stand. If any employ the above phrases, or any other of like purport, in any sense different from that which we have endeavored to set forth in the foregoing statement, we cannot be identified with them; nor can the great scriptural doctrine of Christian holiness be in any wise responsible therefor. What may be said in the following discussions, by way of advocating the truthfulness of the doctrine, and urging the importance of the experience of entire holiness, must be interpreted in the light of preceding definitions.

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CHAPTER IV.

ENTIRE HOLINESS DISTINCT IN DEGREE FROM REGENERATION.

If any thing further should be necessary to make clear what our precise meaning is, we must hope that it will be found in the discussion as it proceeds. Having defined what we understand to be the contents of the phrase entire sanctification, the natural order would lead us directly to the question, Is such a state or experience possible to men on earth? There is, however, a point which has been referred to, but which needs some fuller elucidation, perhaps, before we enter upon the discussion of that important question. It is this: What is that in which the common experience of a believer, that is, justification, falls short of entire sanctification? What is the exact difference between the two states?

As perceived by statements already made, there are really two questions here: Are there two states? and if so, Wherein is the second distinguishable from the first?

There are those who hold the theory that the new birth which attends pardon is not simply all that is possible, but more, that it is also all that is necessary. We cannot think this is true either to Scripture or

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consciousness; and it is certainly not in accord with the general sentiment of the Church from the beginning.

Justification is a high and blissful state. The new birth, its concomitant, is a sublime and holy change of nature. It is called a translation "out of darkness into marvelous light,"* a new creation,† a being made meet "to be partaker of the inheritance of the saints,"‡ a being "born of God," "born again," "born of the Spirit,"§ a passing "from death unto life,"‖ quickened with Christ,¶ and many like expressions, indicating newness and sanctity of nature, and resultant security.

No one can have either entered upon the experience of the new birth, or become acquainted with the words which inspiration employs to characterize it, without understanding it to be a most exalted and exalting estate. It is holiness begun; it is eternal life initiated; it is the certain precursor, if not forfeited, of all that is contained in the utmost promises of God; it is the Christ formed in us the hope of glory. Out of heaven or in heaven, there is nothing better for the soul than the culmination or perfection of that of which it is the beginning and to which it leads.

But though all these things are true, we cannot

*1 Peter ii, 9. †Gal. vi, 15; Eph. iv, 24. ‡Col. i, 12.
§John i, 13; iii, 3–8; 1 John iii, 9; iv, 7; v, 1, 4, 18.
‖John v, 24; 1 John iii, 14. ¶Eph. ii, 1–5; Col ii, 13; 1 Pet. iii, 18

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for one moment doubt that the persons described by those and similar phrases are persons in whom there is remaining sin. The grounds of the conviction are, the teaching of the word of God, personal consciousness, the common confession of all believers, including the most holy, and observation.

Believers are not, by virtue of the new birth, entirely free from sin, either as it respects the inward taint or outward occasional act.

I need scarcely insist upon this, it is so universally the faith of the Church. The difficulty, indeed, is not to convince believers that they have not yet attained to such a state of freedom from sin; but to persuade them that such a state is their privilege. They not only generally insist that they are not yet holy, but more, that they do scarcely expect to be in this life.

Let any Christian closely interrogate his experience and consciousness upon this point, and see whether the immediate response will not be, that, though "pardoned" and consciously born of the Spirit, and though living in the daily enjoyment of this grace, and going forward to perfection, still there are sinful tendencies and dispositions lurking in his heart; he is not entirely empty of sin; he is not a perfectly holy character. Let him enter into a close, faithful, and prayerful analysis of his passions, his affections, his will, his motives, and see if he will not discern remains of the sinful nature within him

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not entirely dead but still alive, and seeking the ascendant; as pride, envy, jealousy, anger, impatience, love of the world, dissimulation, self-willedness, and such like. If these do not dominate or find favor, as certainly they do not, still, do they not have some place and power within him, rising up to give evidence of their presence; though bound, struggling for the mastery, often bringing him into straits, and disturbing his peace and comfort? Is not this so? Do you not find after all, that, though a changed man, "a new creature," still there are these harmful roots of sin remaining within? not merely outward suggestions, temptations, which are not sins, but likewise inward responses, taking side with the outward solicitation, at least in a measure to show that you are not entirely sanctified. More than this, do you not find that the carnal nature not only indicates its presence, by resistance and urgent impulses, but does it not also prevail against you at times and lead to the commission of actual sins, which cover your heart with condemnation, and give to your conscience a sting, and send you to your knees with strong cryings and tears? We are conscious that such has been our experience, and must believe that it is the common experience of Christians.

But it is asked with earnestness, "Is not the work of God perfect in regeneration?" If you mean, Is not the soul regenerated? we answer, Certainly it is;

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but if you mean, Is it not thereby perfectly holy? we must answer, It does not so seem to us. Both penitence and regeneration are parts of entire sanctification, but they are not the whole. But is not a person regenerated a perfect child, and is sanctification any thing more than development? When a soul is regenerated, all the elements of holiness are imparted to it, or the graces are implanted in it, in complete number, and the perfection of these graces is entire sanctification; and hence, we insist that entire sanctification does not take place in regeneration, for the graces are not then perfect. And again: though in regeneration all the elements of holiness are imparted, all the rudiments of inbred sin are not destroyed; and hence, again, the absence of complete sanctification, which, when it occurs, expels all sin. Regeneration is incipient sanctification in this sense– it is of the same nature as sanctification, and, so far as it extends, is sanctification; it is included in entire sanctification, but is not so extensive; it is a degree, but not the whole of that work.

With this the teachings of Scripture fully accord. Take a single passage, found in the Apostle's letter to the Christians at Corinth: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal; *as unto babes in Christ.* Ye are yet carnal, for whereas there is among you envyings and strife, are ye not carnal?"* This is precisely in point. It

* 1 Corinthians iii, 1.

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exhibits, upon authority of inspiration, the doctrine above expressed. For first, it is certain that the persons here addressed were believers, justified and regenerate. How else could an Apostle address them as brethren; much more, how could he expressly declare them to be "babes in Christ?" Is it possible to be a "babe in Christ" without justifying and regenerating grace? Surely no one can think so. These persons then were in Christ—they were born again. But what next? Were they entirely holy? free from sin, inward as well as outward? Certainly the Apostle does not say so; on the contrary, he expressly says they were yet "carnal." He could not speak to them as completely spiritual, but as partly carnal; nay, he specifies what of carnality he found remaining among them, and impairing their spirituality or holiness; "for whereas there is among you envyings and strife, are ye not carnal?" Are not these "envyings and strife" tokens of a sinful nature? Indulged, are they not actual sins? are not the inward dispositions thereto inward sins? This passage then fully corroborates our expressed views, and fully authorizes us to say, that evils, opposed to complete spirituality, remain in the hearts of persons in the possession of justifying and regenerating grace.

Let it be remembered, we are now speaking particularly of inbred sin—sins of the heart; or, if any prefer the term, evils of the heart. We are aware

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that the believer does not indulge in outward sins—sins of the life—that he does not transgress in this sense: "for whosoever is born of God doth not commit sin." * But sin committed, and depravity felt, are very different; the one is an action, the other a state of the affections. The regenerate believer is saved from the one, and he has grace to enable him to have the victory over the other; but the disposition itself, to some extent, remains, under the control of a stronger, gracious power implanted, but still making resistance, and indicating actual presence, and needing to be entirely sanctified.

Regeneration is then sanctification begun, but not completed. The foundation thus being laid, we are to "go on unto perfection," † to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," "till we all come in the unity of the faith unto a perfect man, unto the measure of the stature of the fullness of Christ." ‡ "Babes" at first, we are to grow until we become "men and women in the Lord." Upon this point Mr. Wesley is very explicit in his sermon on "Sin in Believers," and in various other portions of his writings. Speaking, on one occasion, of justification, he says:

"How naturally do those who experience such a change imagine that all sin is gone; that it is utterly rooted out of their hearts, and has no more place therein. How easily do they draw that inference, 'I

* John iii, 9. † Heb. vi, 1. ‡ Eph. iv, 13.

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feel no sin, therefore I have none; it does not stir, therefore it does not exist; it has no motion, therefore it has no being.' But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives; showing that it was stunned before, not dead. They now feel two principles in themselves, plainly contrary to each other; 'the flesh lusting against the Spirit,' nature resisting the grace of God. They cannot deny, that though they still feel power to believe in Christ, and love God, and although his Spirit still witnesses with their spirits that they are children of God, yet they feel in themselves sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently striving in their hearts, though not conquering."

There is an excellent chapter on this subject in the judicious and valuable work of Dr. Peck, which, if our limits would allow, we would transcribe for the edification of our readers; but this cannot be done without too greatly extending the limits of this treatise. We refer the reader, anxious for a more elaborate discussion of the point, to this work, (Peck on Christian Perfection,) and also to Mr. Wesley's sermon on Sin in Believers; where, if they are in any perplexity, they will not fail to find entire relief. With a single additional quotation from one of the greatest of divines, Richard Watson, we dismiss the subject. He says:

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"That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the Apostles, in addressing the body of believers in the Churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues. Two passages only need to be quoted to prove this: 'And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.'* 'Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'† In both these passages deliverance from sin is the subject spoken of; and the prayer, in one instance, and the exhortation, in the other, goes to the extent of entire sanctification of the 'soul' and 'spirit,' as well as of the 'flesh' or 'body' from all sin; by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which, expressing itself outwardly, by the indulgence of the senses, is called filthiness of the flesh."

We do not believe that more upon this point is

* 1 Thess. v, 23. † 2 Cor. vii, 1.

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necessary. It cannot be requisite with the mass of Christians to enter into elaborate argument to convince them, what they so painfully realize to be true, that, after conversion, inward, unsanctified tempers remain to disturb them. How often, how sadly, have they experienced its truth! How, in secret places, have they wept, and poured out their souls before God on account of it! How have they looked, and longed, and struggled for deliverance! How have they desired, and resolved, and prayed to be holy—to have their inward enemies brought forth and slain, and to have Christ, their adorable Saviour, reign without a rival! Convince them that they are not sanctified! Alas! they need no conviction; they know it well, and many of them feel it deeply, painfully.

To argue with them would only seem to be a mockery, a taunt, an aggravation of their sorrow and shame. Tell me, they would exclaim, tell me, not that I am unholy! I know it too well; but tell me, is there deliverance? show me where I may find rest. Such, I am persuaded, would be the conscious, the spontaneous view and feeling of all Christians who would be at the pains for a few moments to look within, at the heart, and back, at the experience of their pilgrimage. Such, reader, if you have not attained already that great experience set before you in the Gospel, is your present consciousness; and if you are now rejoicing in sanctifying grace, such is

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your recollection of the past. Dropping for a moment all speculation, all theorizing, all thoughts of the subject as a general matter, let us come home, and hold with ourselves a practical, personal conference. We are by profession Christians; we have passed through that experimental crisis by which we know that we have passed from death unto life. We have not lost the grace of God out of our hearts. We rejoice now with a joy that is unspeakable and full of glory. Nothing on earth is so dear to us as our hope in Christ. But are we entirely sanctified? The question is too sacred to be either dismissed irreverently, or answered without profound thoughtfulness. That we may bring the subject directly home, let us drop the plural and bring it directly to each soul. Are you holy? Has the work of entire sanctification by grace been wrought in your heart? Are you now living in the enjoyment of this Divine state? You will not trifle with these questions; you *cannot:* you may not treat with even the levity of seeming indifference to yourself, a subject of such sacred moment. Are you a *minister?* ponder, as in the immediate presence of God, this question: Called of God, as you are, to the most holy work of preaching holiness to men, are you yourself holy? Realize that God, the great, the adorable, is now present, looking upon you, waiting your answer. We are hurrying on to the judgment—passing like an arrow through the air. A step, and the grave will contain

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us: an instant, and we shall stand before the throne: before the throne of Him who has commanded us to be holy; before the throne of Him who died for our sanctification; before the throne of Him who is ready, waiting, willing, and able to sanctify us! Are we ready?

"Without holiness no man shall see the Lord." Fearful declaration! "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." * Instructive exhortation! What needs to be done, must be done now, or it may not be done for ever; to-day, ere that deep sleep of the long unwaking night of the grave! O that we may "have such a heart in us" as to consider these things, and rest not until we experience the fullness of the contents of the Apostle's great prayer: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto

* Eccles. ix, 10.

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Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end Amen." *

Still, though I am constrained, for the reasons above named, to give in my adhesion to the doctrine that regeneration does not suppose entire sanctification, yet every effort I have made to define clearly to my own mind precisely what is meant by sin in believers has deepened the conviction that the subject is one of manifold difficulty, and about which there is great confusedness of thought. I find evidences of obscurity in all the writings about it. The most eminent divines are not clear. They all agree in the fact; but when they attempt to explain, they become confused. The difficulty is to make plain what that sin is, from which Christian men are not free, which remains in, or is found still cleaving to, believers; how to discriminate between the some sin that is removed in regeneration and the some sin that remains. And it is just around this point that revolves the whole question of entire sanctification, both as to what it is and its possibility. It has to do with that sin that remains. It removes that remainder of sin. Regeneration took some sin away; entire sanctification takes away what was left. How important is it that the subject should be made clear.

* Eph. iii, 14–21.

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As stated already, it has been the common faith of the Church, and seems to be clearly the teaching of the Scriptures, and is a conscious experience of believers, that the new birth removes sin in part but not in whole. The desideratum is clear discrimination, so as to enable us to know what we mean by the some that is taken and some that is left.

We must beg the patience of the reader while we attempt to sift this point somewhat more critically than usual. Possibly it belongs to that class of occult subjects which refuse to be brought into the categories of clear thought.

Those who have written upon this precise point have given their main attention to this special side of it, to prove that there is a sin that remains, or that regeneration is not the equivalent of entire sanctification. Here they have succeeded well. But when they have attempted explanation they have seemed like men groping in the dark. It is with them as it is with scientific men when they discuss ultimate laws, as gravitation; they show with great clearness that there is such a principle, but they talk confusedly when they begin to describe it; or more like these same men when they discuss the moral thesis, Where precisely do the divine and human join on to each other in the action of the human will? They demonstrate easily that there must be a relation of the two, but they are confused when they would define the metes and bounds.

It will no doubt be impossible, after the utmost

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effort, to clear the subject of all difficulty; but we are not without hope that by careful painstaking and great patience some approach may be made to a solution, sufficient, at least, to evoke the efforts of other minds who may bring the subject to completion.

There are a few phrases which have come into common use, which indeed have been of ancient use, which cast a little light on the subject so far as this, that they seem to imply a generic difference between the sin which remains and the sin which is removed. The phrases are employed as descriptive of the kind of sin that remains; they are the following: "inbred sin," "remains of the carnal mind," "roots of bitterness," "seeds of evil."

They do convey some light, they furnish a hint. By examining the phrases more particularly we may find what we seek. They are like the scent which, followed, may lead to the game.

We might find still further aid by raising the fundamental question, What is sin? but our space and the object of this work forbid. The words "sin removed," and "sin remaining," are suggestive of substance; for instance, of some *esse* that is carried away, and of some *esse* that is left behind, thus grossly debauching the mind at the very start.

Here, then, we take our departure, with the remark that the term sin is used of precisely the same thing when it is predicated of that which is taken away in

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regeneration, as when it is predicated of that which remains to be taken away; or it is used to describe things generically different. This is a point of some importance. If it means precisely the same thing in both cases, the explanation will be one; if it designates things generically different, it will be another.

Suppose it to mean precisely the same thing, then we shall have this as the theory. A certain amount of sin attaches to the unregenerate soul; let it be represented by $a+b+c=x$. Regeneration removes so much of the mass as $a+b$, leaving c. The formula then would be $c=x-a-b$. Entire sanctification ensues, and completes the work which regeneration began, and removes, in some way, the remaining c, so the formula would be $0=x-a-b-c$.

Is this the theory, as the Church has held it from the beginning? We do not so understand it.

The term sin is employed rather to represent things generically different. As used in one case it designates a class or thing, that is, the *guilt* of actual sin, which is wholly removed by justification, so that pardon attains to 0 in the thing it refers to. As used in the other case, sin describes a thing that is not entirely removed by regeneration as a concomitant of justification, that is, *depravity of nature*, but which remains, in part, to be purged by entire sanctification; so that the thing effected by justification relates to a something generically different from the thing effected by entire sanctification.

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That the term sin is employed in common divinity parlance to represent things generically different, is a proposition which scarcely needs proof. The controversy of the ages has been about its legitimate use in one of the cases—original sin.

In one case "sin" represents an act, a transgression; in the other it represents a state, carnality, depravity. These are distinct the one from the other; since the depravity may exist without the act, and may be increased by the act, and the carnality may exist without the separate transgression to which it prompts, and is alleged to exist prior to the transgression. We are not now consenting that the phrase "sin" is properly predicated of these two dissimilar things, but simply that it is so predicated, and that when so predicated it designates things generically different. Here begins the confusion.

We are prepared now to advance a step in our discussion. It is God's plan that the two things designated by the term sin, transgression and depravity, should be remedied in or removed from the believing soul; but as they are generically different effects, with relation to generically different subjects, they may not be coetaneously effected, or effected by the same specific exercise of agency.

The process of the work is in this order: beginning with pardon, by which one aspect of sin, that is, actual guilt, is wholly removed, and proceeding in regeneration, by which another kind

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of sin, that is, depravity, is in part removed, terminating with entire sanctification, by which the remainder of the second kind, or depravity, is entirely removed.

Now if we understand the theology and philosophy of the subject, two distinct wants grow out of the terrible effects of sin. One is the need of pardon, the other is the need of healing or cure; and though they *may* be supplied simultaneously, as they are distinct they need not necessarily be. The relief of the one may be perfect at once, that of the other may be gradual or in stages. Not only may there be this difference, but there certainly is. Moreover, the wants themselves differ in kind; one excludes from God as of ill desert; the other disqualifies for God, as incapacity.

When the awakened sinner comes to God with faith, and experiences what is called the new birth, what is it that has transpired? What precisely is his case immediately subsequent to that event? Several effects have transpired, comprised in the general phrase born again; but each of the effects are specific, and may be clearly differentiated.

First: He has been pardoned. What does that precisely mean? It means this. The sins which he had committed were of such a nature that he had deserved to suffer the displeasure of God for them; that the displeasure of God had been already awakened against him on account of them; and that God

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must certainly punish him for them: but now that he has come to see their wrongfulness, and to renounce them, God has ceased to regard him with displeasure, and has lifted the impending penalty from off him, so that he is no longer exposed thereto. This is the removal of his actual sin as to its guilt and punishment.

It will be perceived that, so far, the only change noted is a change in the sinner's relations and condition. Nothing has been discovered as to him subjectively:

Second: The next effect, therefore, that has occurred is something subjective going along with the pardon, not as a part of it, but as a concomitant; this is styled regeneration. Now what do we mean by this, or rather, What is it? It is this: the Holy Spirit has wrought cure on the soul. An effect of sin was depravity; an attendant of pardon is incipient cure. If we knew precisely what the depravity is, we should be better able to speak of the cure. The point is so important that we can afford to be patient.

What, then, is that depravity of which regeneration is the incipient cure? It is no answer to say, It is original sin, carnality, fallen nature. These are names of it; but what do they stand for? We answer, They stand for a state of man's soul, which ensued upon the first sin as its effect. Not a physical effect, such as the addition or subtraction of some

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entity or faculty to or from it, but rather a change wrought in the order and harmony of its faculties and in their relations to each other. It is that derangement of man's moral nature, induced by his transgression, whereby the harmonious acting of all the attributes of his soul has become warped and perverted; so that they no longer cheerfully and implicitly obey the Divine requirements, but rise up in opposition to that which is holy, just, and good. Let us illustrate: the soul possesses two classes of faculties, which may be defined superior and inferior. The superior are the intellectual and moral powers, as judgment, conscience, will; the inferior are propensities and appetites of the body. In the holy, unfallen soul, the superior ruled and regulated the inferior; and it is this order which constitutes that soul a holy soul.

They were sufficiently strong to do so without effort, meeting with no painful resistance. This was the fulfilling of the moral law. That which made the superior faculties so commanding was the normality of the soul, and its perfect subordination to and harmony with the Divine; it was sound; it was in perfect order; it was not diseased. Temptation came; the holy sinned. Two effects followed. First, it deserved God's displeasure for its criminal act, and awakened it; its sin called for punishment and received it. Second, after it sinned it underwent a subjective change, it became another kind of soul

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from what it was before; this was an effect of its sin It consisted in this, it became immediately conscious of the withdrawment of God from its fellowship. As when the lights are extinguished the temple becomes dark, so when God withdrew his presence the soul became darkened; the regulator being removed the powers of the soul became confused, the inferior faculties usurped the place of the superior, the blinded and revolutionized soul called good evil and evil good, sense became supreme, and with a mad sway held reason and conscience subject; the things which ought not to be done were the things which now were done. Harmony with God was broken, and every thing was the reverse of right. That is depravity; or, as the Scriptures significantly word it, carnality, or the carnal mind; the fleshly predominating, an effect of sin, and so called sin.

Now, in order that this soul may become holy, the temple of God's delight, the willing and perfect servant, obviously more is necessary than pardon; it must be cured of its abnormal condition, must be made sane: this is what is meant by regeneration.

The abnormal state of the soul's faculties, as transmitted, becomes intensified by its after personal sins. Its depravity increases. The wrong action, at last produced by powerful impulse, gains momentum by habit, and more and more becomes incurable—the depravity is invincible. There is no remedy in itself. Like a wheel running down hill, it cannot reverse its

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own motion. The things in which the soul runs riot are all wrong, they are shameful, so that its whole bent is toward practices of the flesh, carnality, and it is said to be polluted, the things which it craves and does are polluted, its life is tainted, it is rotten, dead; there is nothing healthy in it. That is the Scripture view, and it is true. It has no new wrong element, but the elements are wrongly adjusted. Now if it were abandoned to itself, its debauchment would be utter and inconceivable; but it is not. The powers are still all there; they have only become disordered, playing wrong or inefficient parts. Conscience is still there, and reason, but they are enslaved; they remonstrate, but they cannot rule; they cannot be hushed, but they are not respected. What is needed is, that right order should be restored, the abnormal be made normal.

When and how is this to be done? Is it effected when the believing soul receives its pardon? We answer, It is initiated then. It is not completed. The disease is not wholly cured at once; or if the disease be cured, the debility is left, and the remaining sickness is called remaining sin, as we shall see for two reasons. Still let us be patient while we attempt to explore this deep mystery.

How much cure is effected when the soul enters its heritage of pardon?

This, it seems to me, is the answer. First. God, who withdrew himself from the sinful and sinning

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soul, now, along with the pardon, restores himself to it, bringing light with him into it, and bringing also comfort and strength. The soul now sees things in their true light, and its disordered faculties are reduced to order; conscience is quickened and strengthened, and crowned and put on the throne, and made the recognized sovereign of the new soul; the spiritual affections are made alive and grasp their objects; a new controlling and regulating life manifests itself; it is the eternal life springing into being. The new life awakened is a life of supreme love to God and right, and its expression is worship and obedience.

But is the new life so complete as immediately to effect a perfect cure? as to remove the tokens of the old depravity? Is a perfect harmony and easy normal action of the soul's faculties at once secured? We answer, No. The disorder, in part, remains. The old rebel and usurping propensities are not cured; they are only chained. They are still alive, and make war; they clamor, and sometimes, in moments of weakness, prevail. The new order is preserved by struggle. The natural pre-eminence of sins and the power of long habit make the subjective passions like caged beasts beating against their bars; the new masters maintain their thrones with much and tireless watching. Am I not right?

This shows the soul not yet to be in a perfectly normal state; it is not just as it ought to be, and must become, in consummate holiness. When it

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becomes perfectly cured the propensities will no longer rebelliously strive with the conscience—no longer have undue power, like a frenzied patient, but remaining, and becoming restored to their right condition, will ask only their normal indulgence and exercise; as was their primeval design, will awaken only their appropriate desires, and lead to their appropriate effects. Just that and no more. And what is that which will hold all in such exact and perfect equipoise and order? The undisputed supremacy of God within the soul—such an elevation and exaltation of the spiritual faculties that any prompting to any sinful act will not simply find no acquiescence, but will awaken immediate recoil, and meet with spontaneous rejection—such a restoration of lost power that evil habits and Satanic influences will equally fail to disturb the deep and sacred equanimity. God will be all in all.*

* See Notes A and B in the Appendix.

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CHAPTER V.

ENTIRE HOLINESS ATTAINABLE.

Is the high state of moral and spiritual excellence described in the preceding chapter attainable in this life? This is the question we are now about to discuss.

Many specious and beautiful theories have perished for want of proof. The most magnificent structure may be valueless because of the insecurity of its foundation. Not all that is beautiful is true.

In this chapter it is our intention to present the proof upon which we rely for the support of the foregoing views. And whence shall the proof be derived? "To whom shall we go?" Not to creeds, or decretals, or ecclesiastical canons, or councils, nor even to the testimony of those who profess to know by personal experience. There is but one foundation upon which any religious tenet can stand. To the Bible!—what saith the Lord? All will admit the propriety of the appeal. We do not discard or disparage the opinions of the wise and good; but, however much we may esteem them, they are of no authority in matters of religious faith. We may thankfully employ them as helps, but dare not rest in them

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as infallible guides. We adhere to that sentiment of the illustrious Chillingworth—a sentiment worthy to be written upon the sky, and read by all generations—"The Bible, the Bible alone, is the religion (authoritative creed) of Protestants." Employing all lesser lights as aids, and rejoicing in them, we look away, and beyond them, for fuller illumination and sufficient instruction to Him who is the light of the world and the teacher of his people. Let us, therefore, immediately address ourselves to the study of the holy oracles, and find what they teach upon the subject.

There are several methods for ascertaining the teaching of the Bible; but these may be generally classified into the direct and inferential. The *direct* is that in which a truth is plainly and unequivócally asserted; the inferential is that in which truth is implied in, or may be inferred from, something explicitly stated, or deduced as a logical consequence from either words or doctrines clearly laid down.

The direct may generally be assumed to be the safer and more authoritative method; but, under certain conditions, an inference may be as explicit as a direct assertion, and have all the authority and sanction of the plainest declaration.

In the case of a direct utterance, one single inspired declaration is competent to establish any truth. Nothing more than this is necessary. Repeated and varied statements of the same thing may heighten the certainty that the exact idea is appre-

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heeded; but one "thus saith the Lord" is sufficient to settle the most difficult proposition.

An inference, if it be clearly legitimate, is sufficient to create conviction; not perhaps competent to remove all doubt, unless the inference be, as is the case in some instances, tantamount to the most emphatic assertion; then it carries with it all the force of a "thus saith the Lord."

In this treatise we shall employ both these methods for eliciting the Divine teaching; and we hope to sustain our position, not by a single and isolated declaration only, or a single inference only, but by a great number of both direct and inferential proofs of the most unequivocal and irresistible authority: declarations so various, contained in commands, promises, prayers, exhortations, statements, and narratives; and inferences so multiplied, arising from so many sources, as to convince every candid reader that the doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records, but is repletely and abundantly, as well as explicitly, embodied as a cardinal feature throughout the whole system. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit, of the whole scheme, from its alpha to its omega—its beginning

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to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system. The truth to elucidate which the system exists. If God has spoken at all it is to aid men to be holy. The wonder is, that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort.

1. This truth is directly taught in the Scriptures.

For the convenience of our readers, we will cite, in connection, a large number of passages in which the doctrine is taught. After a partial exhibit of the volume of evidence, we will classify and arrange it for the fuller presentation of its force and sufficiency. At present, we will simply array quotations bearing directly upon the point; and what we have here collected has only been the labor of a few hours, and a very incomplete research.

Passages in which it is taught by command.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself."* "Be ye holy; for I am holy."† "Follow peace with all

* Luke x, 27. † 1 Pet. i, 16.

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men, and holiness, without which no man shall see the Lord."* "Be ye perfect, even as your Father which is in heaven is perfect."† "Hear, O Israel: Thou shalt love the Lord thy God with all thy soul, and with all thy might." "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord thy God, and his statutes, which I command thee this day, for thy good?"‡ "Serve God with a perfect heart and willing mind; for the Lord searcheth all hearts, and understandeth the imagination of the thoughts."§ "This is my commandment, that ye love one another, as I have loved you."‖ "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned."¶ "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."** "Sanctify yourselves, therefore, and be ye holy. . . . And ye shall keep my statutes, and do them: I am the Lord which sanctify you."†† "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."‡‡

* Heb. xii, 14. † Matt. v, 48. ‡ Deut. vi, 5; x, 12, 13
§ 1 Chron. xxviii, 9. ‖ John xv, 12. ¶ 1 Tim. i, 5.
** 2 Cor. xiii, 11. †† Lev. xx, 7, 8. ‡‡ 1 Pet. i, 15, 16.

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Passages in which it is taught in exhortation.—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." * "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." †

Passages in which it is taught in promise.—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." ‡ "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." § "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." ‖ "There is no fear in love; but perfect love casteth out fear." ¶ "Whoso hath this hope in him, purifieth himself, even as he is pure." ** "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." †† "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." ‡‡ "And he

* 2 Cor. vii, 1. † Heb. vi, 1. ‡ Matt. v, 6.
§ Isaiah i, 18. ‖ 1 John i, 7, 9. ¶ 1 John iv, 18.
** 1 John iii, 3. †† 1 Pet. ii, 24. ‡‡ Col. i, 28.

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shall redeem Israel from all his iniquities."* "But whoso keepeth his word, in him is the love of God perfected."† "And that ye put on the new man, which after God is created in righteousness and true holiness."‡ "My little children, these things write I unto you, that ye sin not. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."§ "If, therefore, thine eye be single, thy whole body shall be full of light."‖ "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."¶ "And this also we wish, even your perfection."** "To the end that he may establish your hearts unblamable in holiness before God."†† "For God hath not called us unto uncleanness, but unto holiness."‡‡ "This is the will of God, even your sanctification."§§ "God hath chosen you to salvation, through sanctification of the Spirit, and belief of the truth."‖‖ "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God

* Psalm. cxxx. 8.
§ 1 John ii, 1; iii, 8.
** 2 Cor. xiii. 9.
§§ 1 Thess. iv, 3.
† 1 John ii. 5.
‖ Matt. vi, 22.
†† 1 Thess. iii, 13.
‖‖ 2 Thess. ii, 13.
‡ Eph. iv, 24.
¶ Heb. xiii, 12.
‡‡ 1 Thess. iv, 7

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unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." * "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." †

Passages in which it is taught in prayer.—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to

* Eph. iv, 11–16. † Rom. viii, 3, 4.

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know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen." * "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." † "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." ‡ "Create in me a clean heart, O God; and renew a right spirit within me." § "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." ‖ "Sanctify them through thy truth." ¶ "Thy kingdom come; thy will be done on earth, as it is in heaven; deliver us from evil." **

* Eph. iii, 14–21. † Heb. xiii, 20, 21. ‡ 1 Thess. v, 23.
§ Psalm li, 10. ‖ John xvii, 21, 23. ¶ John xvii, 17.
** Matt. vi, 10, 13.

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Passages in which it is taught as having been experienced.—"Mark the perfect man, and behold the upright; for the end of that man is peace." * "Behold, God will not cast away a perfect man." † "And Herod feared John, knowing that he was a just man, and a holy." ‡ "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." § "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." ‖ "They were both [Zacharias and Elisabeth] righteous before God, walking in all the commandments of the Lord blameless." ¶ "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." ** "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." †† "And in their mouth was found no guile: for they are without fault before the throne of God." ‡‡ "Then

* Psalm xxxvii, 37. † Job viii, 20. ‡ Mark vi, 20.
§ Rom. vi, 22. ‖ Rom. viii, 2–4. ¶ Luke i, 6.
** Gal. ii, 20. †† 1 John iv, 17. ‡‡ Rev. xiv, 5

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said I, Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." * "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." †

Let the reader ponder these Scriptures. What an irresistible volume of evidence they contain. How full, how various, and how explicit! Is it possible for any one to give them even a cursory reading, and not feel that he is called unto holiness? Much more, *can any one*, seriously, and with devout and prayerful study, endeavor to comprehend and feel their import, and not realize that it is his privilege, his *duty*, to be a holy man? Surely we misjudge, or the thing is impossible. Suppose any one should appropriate these lucid and sublime Scripture expressions to himself, and profess to have attained the experience they adumbrate, would not all men understand him to make profession of holiness? Could he employ more explicit terms to declare the enjoyment of such a state, than those contained in the passages quoted? Were his object fullness, intensiveness, where would he go

* Isaiah vi. 5–7. † Rom. vi. 6

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for a phrase stronger than this, "Sanctify you wholly?" or this, "The blood of Jesus Christ his Son cleanseth from all sin?" or this, "That ye might be filled with all the fullness of God?" or this, "Perfect, even as your Father in heaven is perfect:" Were there but a single passage intimating this glorious truth, there might be room for hesitancy; or a doctrine so wonderful, so replete with surprises—though repeated at distant intervals—might startle our incredulity; but when it comes in such resistless volume, and stands out with such commanding distinctness, upon what principle can we justify suspicion or doubt?

But the argument which seems so convincing upon a bare recitation of the word of the Lord, becomes incalculably stronger—amounts to irresistible demonstration, when these Scriptures are classified, and their full force and meaning elicited. If the first and only impression from the simple reading of the word is, that holiness is needed, is required, is attainable, an analysis of these rendered passages must ripen that impression into an undoubting certainty.

1. That holiness is attainable we contend, first, because God commands it: "Be ye holy, for I the Lord your God am holy." "Follow peace with all men, and holiness, without which no man shall see the Lord." "Be ye perfect, even as your Father who is in heaven is perfect." "Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and

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with all thy strength." That holiness is sometimes used to describe a state of partial holiness does not lessen the force of the passage as inculcating entire holiness, since it is absurd for us to suppose that God enjoins only partial holiness. The word must be taken in its highest meaning as predicable of the finite. Now in these passages and many others quoted in the foregoing pages, and many others not quoted, entire holiness is commanded. Surely no one will presume to dispute this! But what then? Either it is practicable to comply with the command, or it is not. If it is practicable, then it may be attained, and what we contend for is true. If it is not practicable, then God has issued a command which it is impossible should be obeyed—made a requirement of his creatures with which they have no power to comply. It would be no hazard to rest the whole controversy on this point; without progressing a step further, the opposer of attainable holiness would find himself inextricably and hopelessly entangled.

We are at a loss to perceive how the force of this reasoning can be broken. The only points in the chain where attack is possible must be either in the first premise, that God commands holiness; or the second, that a command which cannot be obeyed is oppressive and unjust. But is it possible that either of these should be at fault? Is it possible of the first, that it is not holiness that he requires, but

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something else—something less? That the terms which seem to express it do not in fact, or at least may be explained so as to mean much less? But even if this were so of the terms employed, are we at liberty to put a possible diminished meaning on them when we consider what must be the requirements of his own infinitely holy nature. Can we conceive that God requires less than holiness, or, what is the equivalent of that, that he is not opposed to some sin. But if the first premise cannot be questioned, much more cannot the second. The conclusion inevitably follows.

2. That holiness is attainable we contend, because it is promised upon practicable conditions: "Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness and from all your idols will I cleanse you." "Blessed are they that hunger and thirst after righteousness: for they shall be filled." "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I will also save you from all your uncleannesses." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In these passages, holiness, as cleansing from sin, as being filled with all righteousness, is explicitly promised to God's people upon certain conditions. But what then? Either those who comply with the conditions will realize holiness in the fulfill-

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ment of the promises, or God's promise will fail. If the former, our doctrine is true; if the latter, God is false. But is it said, Yea, truly, if any one should comply with the conditions the promise would be fulfilled—God would be true; but no one can comply with them, and therefore it is that holiness is not attainable in this life? Such a supposition is even more dishonorable to God than open falsehood. If the condition is impracticable—cannot be complied with—the intimation of it is mockery, deception, and fraud; hypocrisy added to falsehood, and fraud superadded to both. God can neither prove unfaithful, nor mock his creatures with impracticable conditions; therefore, as he has promised holiness upon certain conditions, holiness is attainable. The only escape from the argument here must be in limiting the promises cited, and all others found overspreading the sacred pages. If it can be shown that their obvious sense is tortured or strained—that a construction has been put upon them different from their most natural meaning, or beyond the intent of the author, or which implies impossibility—the argument fails; if no one of these objections can be taken it stands. If it stands, the great doctrine which it is summoned to support stands with it, in beauty and strength, even if every other prop were removed.

O believer in Jesus, weary as you are of your sins, panting after deliverance from their cruel power,

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why shall you make limits against your own soul when God has made none? Wherefore should you take sides both against your Maker and yourself?

3. We contend for the attainableness of holiness because it is prayed for in behalf of the Church by inspired men, holy apostles, and prophets; and because it is inculcated in that form of prayer which our Saviour employed, "Sanctify them through thy truth," as well as by the Apostles in the following and similar passages: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in his sight." "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." In these passages, and many others cited above, holiness is distinctly, specifically prayed for by inspired men, and by Him who needed no inspiration to guide him into all truth. What are we to infer therefrom? They believed holiness to be attainable, or they did not. If they did not believe it attainable, then they were guilty of the grossest duplicity and mockery—our Lord among them—when they prayed for it. For what greater mockery can be conceived than that of solemnly praying for what we know cannot be realized? Would not this be the

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very climax of insane and hypocritical presumption? And could such prayers be offered under the inspiration of the Holy Spirit? If not, the inspiration of so much of the Scriptures is renounced. But did they believe their prayers would be answered and holiness restored? Then it was so, or they were mistaken; if mistaken, and yet inspired, they were deluded by the Holy Ghost, and inspiration is not to be trusted. What fearful havoc the denial of this doctrine thus makes with the word of God, and the character and consistency of our Lord and Master, and of those holy men who taught it! Whatever infidels may do, thus to dishonor the word of God and the memory of his holiest servants, Christians will at least hesitate before they adopt a scheme so fraught with ruin. But shall it be assumed that strict rules of interpretation need not be applied to language uttered in prayer? that prayer is often the blind cry of want or desire, and is not always considerate of what is possible? This is no doubt true in many cases. But is it safe or wise to interpret the prayers here cited by such a rule? Is it proper for us to tone down our prayers to a less limit than the examples furnished us in the divine word? Or shall we be guilty of employing these or similar words with our lips, meanwhile in our hearts telling the Lord that we know the language is too strong, exaggerated? that we don't mean so much, and have no hope that it will be possible to grant what we ask?

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Do not all Christians rather, in their holiest hours of prayer, find their souls inspired with similar enlarged desires? Whence come they? Does not the Holy Spirit plead in us, inspiring us? Are not these most sacred pleadings his inspiration and begetting? Will it answer to take the position that they mean nothing as to possible answer? that they simply present an impossible prize to our desires, that stretching forth after it we may approach nearer to it, but with no hope of ever reaching it? Why not reach it? What shall hinder? Has God limited us? Are we straitened in him? What doth he say?

4. We contend for the doctrine because it is inculcated in Scripture exhortations: "Leaving the principles of the doctrine of Christ, let us go on to perfection." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Christians are here, under sanction of inspiration, exhorted to the attainment of complete holiness. Now the thing is practicable, or it is not. If not, then we are divinely exhorted to do an impracticable thing; as great an absurdity as to suppose ourselves exhorted to pluck the sun from its orbit. Can such folly and trifling be charged upon God? Who shall venture so great an insult upon Him who is infinitely sincere and eternally serious? If the thing is practicable, then holiness is attainable, and our doctrine is true.

5. The attainableness of holiness is argued from

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the declarations of the Scriptures: "Jesus Christ is made unto us wisdom, and sanctification, and redemption." "This is the will of God, even your sanctification." "Our old man is crucified with him, that the body of sin might be destroyed." "For God hath not called us unto uncleanness, but unto holiness." In these passages holiness is declared to be the privilege and calling of Christians, a state which it is the will of God they should enjoy. The doctrine of its practicability is as undoubtedly taught as any other doctrine in the Bible. Now these declarations are true, or they are false. If true, which every Christian at least is bound to believe, then holiness is attainable; and so our doctrine stands upon the same ground as the truth of revelation. If these declarations are false, the whole scheme is a fabrication, and we are all most sadly, most deeply deceived. No one is prepared to embrace this alternative; and rejecting it, the truthfulness of all that we contend for must be admitted.

6. The doctrine we contend for is further argued from the fact that ample provision is made for it: "Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the gate." "For this cause the Son of God was manifested, that he might destroy the works of the devil." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry,

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for the edifying of the body of Christ: till we all come, in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Here the attainment of holiness is declared to be an object to secure the realization of which certain provisions are made. If the means provided are competent—and who shall say that God has instituted incompetent means?—then the object they provide for may be realized. If the death of Christ is not a failure, the works of the devil may be destroyed. If his suffering without the gate does not come short in its ability of his intent, the people may be sanctified. To suppose holiness not attainable is to cast contempt on the provisions of grace, and, above all, to dishonor his own meritorious and all-efficacious sacrifice. That some of these declarations may be construed as possibly meaning less than the significance we attach to them, we do not doubt; but the question is, Which, the greater or the less meaning, is the more obvious sense? Some certainly cannot be toned down without great violence; nay, must be abandoned entirely, or accepted in the utmost breadth we attach to them. The end contemplated in the redemption scheme is a full and complete salvation from all sin. The means correspond with the end. The object may be achieved. The scoffing world may doubt, and quibble, and perish; but ye in whom the Holy Ghost hath wrought, who have been made partakers of the

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grace of God, who have already passed the greatest wonder of all, in whose souls the light of life has been kindled, how can you question?

Thus does it appear, in a great variety of ways, that entire holiness is taught as an attainable blessing in the Holy Scriptures. Other direct arguments, no less conclusive than the above, might be added did our limits allow. But let the reader ponder these well, and examine them with the candor becoming the subject, and see if he is not shut up to the conclusion, whatever may have been his prejudices, whatever his difficulties, that it is both his most sacred duty and his most exalted privilege to be a completely holy man.

There are a few additional considerations important in these connections, constituting inferential arguments or proofs; and these, it is believed, are sufficient, without the volume of Divine evidence set forth above, to produce conviction in every candid mind. The consequences of rejecting the doctrine for which we contend are alone sufficient, in our estimation, to cause its acceptance. We subjoin a few inferential proofs.

1. God is holy. All sin is infinitely offensive to him. He cannot prefer its existence. He must desire its non-existence, and, as far as possible, its utter destruction. But what then? Why, manifestly this: if sin is so offensive to God that its entire removal would please him, then it may be so removed, unless

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it can be shown that it is a thing absolutely impossible in itself, or inconsistent with his plan of government that it should be so removed. That the thing is impossible to infinite wisdom and infinite power no one will assume. That it is inconsistent with his plan of government to bring sin to an end, is scarcely to be inferred, particularly since he has declared that his Son was given to destroy the works of the devil. But if God, from his holiness, hates sin, and from his goodness is inclined to rescue his people from its evils, and by his wisdom understands how it may be accomplished, and by his power is able to achieve it, and if the thing is not in itself impossible, nor inconsistent with his government, then certainly it may be done. Should it be intimated that this argument proves too much, and we should be retorted upon in the following manner, Why, then, is not all sin destroyed? the answer is plain: It is because men will not so act that it may be; and even though God's nature is wholly averse to sin, he will not, nay, cannot, for its destruction, interfere with the freedom of his creatures. This would be inconsistent with his plan of moral government. Our supposition is quite another. Here are men who would be freed from sin, who earnestly pray to be delivered, who would comply with any possible terms. The argument is, Does not the nature of God infer that he might interfere for their rescue? What shall prevent? Let the objector intimate a

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reason why God will leave his creature thus struggling and longing to be free, under the cruel pollutions which he himself abhors and abominates, and from which, that they might be saved, he did not count it too great a sacrifice to give his only begotten Son to die. Wherefore shall it now remain? If men will, how is it that he will not. And if he will, and the freedom of his creatures stand not in the way, how is it that he cannot?

2. Again: if holiness is not attainable in this life, then it cannot be required; or if it is not attainable, and yet is required, then an impossibility is required. If the last consequence is assumed, then it follows that God is guilty of the grossest injustice, for he requires an impossibility. No Christian mind certainly can embrace this alternative for a moment. But, then, take the remaining alternative. Such a state is not required. What follows? Manifestly this: If entire freedom from sin is not required, then some sin may be allowed, innocently, without guilt; for it is contrary to no requirement, the transgression of no law, and cannot, therefore, involve guilt or crime; but then it is not sin at all. But, further, admit that God does not require men to be free from sin, then this follows: Entire freedom from sin is not best, (it is better to have some sin remain;) or, if entire freedom from sin is best, better than that some sin should remain, and yet God does not require it, then the unavoidable consequence is, God does not

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require what is best. Neither one of these postulates can be admitted—no one will contend for either; but their manifest absurdity necessitates the conclusion that entire holiness is attainable.

3. A further consequence of the assumption is: If freedom from sin cannot be attained in this life, it should not be sought or prayed for. To pray for that which it is impossible, in the conviction of the mind, should be granted, is mockery—the sheerest hypocrisy. No absurdity can be conceived of greater than that of seeking what it is certain, and known so to be, cannot be found. The consequence, therefore, of the belief that entire freedom from sin cannot be attained, must be to discourage all efforts in that direction as useless and vain; nay, to render the idea of such efforts ridiculous and absurd, and so to reconcile the mind to a sinful state.

Is the reader convinced that God requires men to be free from sin? Is he also convinced that God requires no impossibility? Then he must allow that the required state is possible. Does he believe a state of freedom from sin ought to be aspired to—sought after? Then he must believe that it may be gained if sought. The intelligent reader can for himself pursue this train of reflection, and see what grossly unscriptural consequences result at every point from the rejection of the plain, simple truth. And why, in the face of such evidence, and at the hazard of such consequences, shall it be rejected?

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The doctrine usually opposed to this is, that holiness cannot take place until death—then, it is admitted, it must be given as a qualification for heaven. We cannot do better service to our readers here than to quote from that great and good divine, Mr. Watson:

"To the opinion in question," he says, "there appear to be the following fatal objections:

"1. That we nowhere find the promise of entire sanctification restricted to the article of death, either expressly, or in fair inferences, from any passage of Holy Scripture.

"2. That we nowhere find the circumstance of the soul's union with the body represented as a necessary obstacle to its entire sanctification.

"3. The doctrine before us is disproved by those passages of Scripture which connect our entire sanctification with subsequent habits and acts, to be exhibited in the conduct of believers *before death.* So in the quotation from Rom. vi, just given, 'Knowing this, that the body of sin might be destroyed, that henceforth we should not serve sin.' So the exhortation in 2 Cor. vii, 1. And in 1 Thess. v, 23, the Apostle's prayer for the entire sanctification of the Thessalonians, and then for their preservation in that hallowed state, 'unto the coming of our Lord Jesus Christ.'

"4. It is disproved also by those passages which require us to bring forth the graces and virtues which are usually called the fruits of the Spirit. That these

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are to be produced during our life, and to be displayed in our spirit and conduct, cannot be doubted; and we may then ask, whether they are required of us in perfection and maturity? If so, in this degree of perfection and maturity, they necessarily suppose the entire sanctification of the soul from the opposite and antagonist evils.

"5. The doctrine of the necessary indwelling of sin in the soul until death involves other unscriptural consequences. It supposes that the seat of sin is in the flesh, and thus harmonizes with the pagan philosophy, which attributed all evil to matter. The doctrine of the Bible, on the contrary, is, that the seat of sin is in the soul; and it makes it one of the proofs of the fall and corruption of our spiritual nature, that we are in bondage to the appetites and motions of the flesh. Nor does the theory which places the necessity of sinning in the connection of the soul with the body, account for the whole moral case of man. There are sins, as pride, covetousness, malice, and others, which are wholly spiritual; and yet no exception is made in this doctrine of the necessary continuance of sin until death, as to them. There is surely no need to wait for the separation of the soul from the body, in order to be saved from evils which are the sole offspring of the spirit; and yet these are made as inevitable as the sins which more immediately connect themselves with the excitement of the animal nature.

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"We conclude, therefore, as to the time of our complete sanctification, or, to use the phrase of the Apostle Paul, 'the destruction of the body of sin,' that it can neither be referred to the hour of death, nor placed subsequently to this present life. The attainment of perfect freedom from sin is one to which believers are called during the present life, and is necessary to that completeness of 'holiness,' and of those active and passive graces of Christianity, by which they are called to glorify God in this world, and to edify mankind."

Mr. Wesley, with that sharpness of logic and terseness of style which he alone could command, thus, at a stroke, digs up this whole error by the roots, and casts it forth mercilessly to perish.

"Does the soul's going out of the body effect its purification from indwelling sin? If so, is it not something else, not the blood of Christ, which cleanseth it from all sin? If his blood cleanseth us from all sin while the soul and body are united, is it not in this life? If when that union ceases, is it not in the next? And is not this too late? If in the article of death, what situation is the soul in when it is neither in the body nor out of it? Let any one ponder this short chain of invincible reasoning, and he must soon perceive, that to make a death purgatory necessary to cleansing from sin, is to take the honor from the blood of Christ; and further, that cleansing must take place in the body or out of it;

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if out of the body, then in the next world and not in this; if in the body, then before death and while the soul is united with the body; and if in this life, and in the union of soul and body at all, why not a day before death, and if a day, why not a year?"

The theory of a death purgatory, which is thus summarily cut up by those able and holy men, is obviously unworthy of confidence, because it has no place in the word of God—is not taught in a solitary passage; is contrary to express revelation; involves consequences the most unscriptural and absurd.

With these statements of proof we rest the case, persuaded that no candid mind will long falter in arriving at a conclusion. Let him sincerely and prayerfully consider and lay it to heart, and see if he is not called to holiness; see if there is any sufficient excuse for his remaining in sin! Before God, and looking to the judgment, how is it, reader?" It may be you are ready to reply, The argument seems conclusive, but there are difficulties in the way. In the next chapter we shall examine objections.

To the above we subjoin the following forcible extract from Mr. Wesley:

"Queries, humbly proposed to those who deny perfection to be attainable in this life.

"1. Has there not been a larger measure of the Holy Spirit given under the Gospel than under the

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Jewish dispensation? If not, in what sense was the Spirit not given before Christ was glorified? John vii, 39.

"2. Was that 'glory which followed the sufferings of Christ' (1 Pet. i, 11) an external glory or an internal, namely, the glory of holiness?

"3. Has God any-where in Scripture commanded us more than he has promised to us?

"4. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

"5. Is a Christian under any other laws than those which God promises to 'write in our hearts?' Jer. xxxi, 31, etc.; Heb. viii, 10.

"6. In what sense is 'the righteousness of the law fulfilled in those who walk not after the flesh, but after the Spirit?' Rom. viii, 4.

"7. Is it impossible for any one in this life to 'love God with all his heart, and mind, and soul, and strength?' And is the Christian under any law which is not fulfilled in this love?

"8. Does the soul's going out of the body effect its purification from indwelling sin?

"9. If so, is it not something else, not 'the blood of Christ, which cleanseth' it 'from all sin?'

"10. If his blood cleanseth us from all sin, while the soul and body are united, is it not in this life?

"11. If when that union ceases, is it not in the next? And is not this too late?

"12. If in the article of death, what situation is

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the soul in when it is neither in the body nor out of it?

"13. Has Christ anywhere taught us to pray for what he never designs to give?

"14. Has he not taught us to pray, 'Thy will be done in earth as it is done in heaven?' And is it not done perfectly in heaven?

"15. If so, has he not taught us to pray for perfection on earth? Does he not then design to give it?

"16. Did not St. Paul pray according to the will of God when he prayed that the Thessalonians might be 'sanctified wholly, and preserved' (in this world, not the next, unless he was praying for the dead) 'blameless in body, soul, and spirit, unto the coming of Jesus Christ?'

"17. Do you sincerely desire to be freed from indwelling sin in this life?

"18. If you do, did not God give you that desire?

"19. If so, did he not give it you to mock you, since it is impossible it should ever be fulfilled?

"20. If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

"21 Do you ever pray God to 'cleanse the thoughts of your heart, that' you 'may perfectly love him?'

"22. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

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"God help thee to consider these questions calmly and impartially!"

In the foregoing arguments we have said nothing about particular terms. We have entered into no learned criticisms of the words in the original, rendered in our version "perfection, sanctification, holiness," and their cognates. This, for two reasons; mainly, first, *such learning* would not be of signal use to most of our readers—would not, in all probability, increase either the clearness or power of our argument; but particularly because in this work we have depended more on definition than terms. Our doctrines have been set forth in statements rather than couched in technicalities. Any one who reads our explanations, given at length in the second chapter, will not fail to see both our precise views and how they are sustained by the arguments contained in this chapter. More minute and detailed investigations reaching out to other subjects we have purposely avoided.

In dismissing this branch of our work, we would urge a candid and faithful application of what has been said above; and should the reader, under misleading influence, still hesitate and question as to the extent of privilege—as to the magnitude of his high calling of God in Christ Jesus—as to his imperative duty—then we would ask him to consider well what hinders his entire sanctification? Do not hasten from this question. Linger, and leave it not, dear

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reader, until you find the answer! Is it because your heart is corrupt and vile—*radically* imperfect? But has God no power? Cannot he "change your old rebellious heart, and form your soul anew?" Is there not efficacy in the blood of Jesus to make you, *not partially*, but thoroughly clean? Is not the Holy Ghost a sanctifier? Are the means of salvation inadequate to this result? Has not God provided for your possible present entire sanctification? If you will live in its neglect—if you will divide your heart between God and the world—if you will not make the necessary sacrifices, and exercise the requisite devotion—if you will not come up to your gracious, glorious privilege—if you prefer, or even submit, to linger where you are, yet do not deny, as your apology, the sufficiency of the grace of God. Take the shame to yourself, where it belongs—do not impute it to your dishonored Master. But why not go forward? Why this disposition to take sides with your enemies, to strengthen the hands of your destroyers? O brethren, lovers of our Lord Jesus Christ, let us arise. Come, our Saviour bids us "Arise and shine." Why will we longer hesitate? Why not now resolve? May our God, whose name is holy, bring us into the heritage of his people, and "sanctify us throughout soul, body, and spirit, for his name's sake!"

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CHAPTER VI.

OBJECTIONS CONSIDERED.

To the doctrine taught in the foregoing chapters it is admitted there are some seeming objections, and to what truth is there not? Nor would we account them insignificant. They are not. They are weighty and serious; they are put forward by men of the highest respectability, both for scholarship and piety, and representatives of much the larger number of Christian thinkers; and however clear and conclusive we may think the reasonings upon which the doctrine is based, it is by no means complete until these objections are candidly and completely answered. The work is but half done when what we conceive to be a clear chain of scriptural and argumentative proof is presented to the reader. It is due the subject, due ourselves, and due our readers, that we give full attention to objections. If they are real, there must be some defect in our views; and no dogmatism, no assurance, no chain of reasoning will meet the case if they remain unanswered. Errorists declaim much about evidence, make great show of proof, adduce long lists of arguments, flourish trumpets of reasoning, but they avoid the rencounter with objections; they find

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no heart for this. The reason is obvious; much that is plausible may be said in favor of any proposition, but a real objection overturns all its sophistries, and reduces to nothing its million proofs. But the objection must be real. It is by the comparison of the reasons, *pro* and *con*, the arguments and the objections, that we shall arrive at the truth. By this patient method we shall be able to detect where the error lies, whether it be in the affirmative or negative side. Truth has no real objections, error has many. Nor would we, in meeting objections, present them in a weakened and impaired form. Let us study them in all their strength, and state them in their utmost force. This, because it is our welfare to know the truth and nothing less, nothing else. We have no interest to dissemble in favor of any theory, however cherished. A greater misfortune could not happen than that, by some sophistical art, or some uncandid or indolent method, we should impose upon ourselves, or propagate over other minds, false doctrines as divine and holy truth. No good can come of deceit or error, though it should assume a sanctity more immaculate, and inculcate a character more exalted, and dictate a practice more pure than that of Jesus, if it were possible. It would still be a lie; and in a lie, by whomsoever uttered, and whatsoever its contents, there is nothing but evil.

What, then, are the difficulties encompassing the doctrine for which we contend? Why should we

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give it a questioning reception, and not at once, with warm cordiality, welcome it to our confidence? There are a number of seeming reasons; we say seeming, because we hope to show that, however plausible, they are not real. They are of sufficient importance to cause us to closely examine our ground, but not sufficiently invincible, as we hope, to cause us to abandon it, or leave our opposers with excuse.

1. The first objection offered is this: The doctrine cannot be true, because many Christians do not receive it; whole denominations of Christians do not receive it; the most learned and excellent divines in great numbers do not receive it; it is not now, and has not been, the belief of the majority of the Church. Many, who with undoubted ability and sincerity have studied the Scriptures for a whole life-time, have never found this doctrine therein taught, but an opposite and antagonistic doctrine. How is this to be explained? Were these men, the majority, in error? Were they not equal in ability to arrive at the truth with their opposers? Were they not as candid and sincere? Why, then, must we believe they were in error?

This is no trifling objection. He would be rashly indiscreet, foolishly self-assured, who would turn away from it without consideration.

But what, then, have we to weigh against this objection to break its force? An array of other great names, an equal amount of learning, and respectability, and candor, and application? No. This

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might balance, but would not settle the difficulty. We meet it with the word of the Lord! One "Thus saith the Lord," is more powerful than all the opinions of all the men the world ever contained. The objection is apparently strong, but really feeble Feeble, because it carries the doctrine to an improper tribunal. It brings incompetent evidence. It is not a question dependent on human opinions, however respectable and worthy of credit; it appeals to one single and transcendently higher umpire—the word of God. But what then? Who shall judge what the word of God is? Let every man examine for himself, as he that must give an account, and so judge. If he find the doctrine therein, let him embrace it; if not, let him reject it!

2. A second objection not unlike the former is alleged against this doctrine. It is this: The doctrine cannot be true because it does not accord with the experience of the Church! But few in any age have pretended to so much, and they have generally given sad and abundant proof that they were deluded. How is this? Is the experience of the whole Christian Church of no value? Does it weigh nothing upon a point of such moment, and so eminently experimental? Must not he be accounted fanatical who lifts a standard of experience higher than that acknowledged by the universal Church?

Now, admit all that is asked in this objection—that the universal experience of the Church falls

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below the doctrine—that but few have embraced it in the profession—and that these were certainly many of them deluded; admit all this, and what then? Does the objection destroy the doctrine? Does it impair it in the slightest degree? Certainly not. No more than the unanimous experience of all sinners that justifying grace has not been realized to them, is proof that there is no such state possible. The doctrine is not what the Church has attained, but what it is her privilege to attain; not how unholy she has been, but how *holy* she might have been. The experience of the Church, as stated by the objector himself, is not that the state is not attainable, but that it is not attained. And again, it is not a question to be settled by want of experience, but by the word of the Lord, and experience corroborating the word when there is experience. The objection, as in the former case, brings the subject to an insufficient umpire, and if it were truly stated would be void, but it is not what it pretends to be, an appeal to experience? on the contrary, it is an appeal to non-experience. It tries the Church by what it has not experienced, not by what it has. It makes unfaithfulness and shortcoming the standard of doctrines and duties!

But again, the objection assumes what is not true, that all experience is against it. It is admitted that some experience, yea, the mass, does not come up to it, but no experience is against it. Experience is not

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competent evidence against, but it is good proof in favor of, this doctrine. This objection, then, weighs nothing.

3. But, third, it is objected that it is contrary to the word of God. Now, if this can be shown we shall admit our error, and renounce even what we think we are conscious is the truth.

But there must be some mistake here. We have shown in a manner which our adversaries cannot gainsay, that the Scriptures authorize the doctrine, and this in a great variety of methods, with great clearness and frequency. It is not readily to be credited that the same inspired authority teaches another doctrine contrary to this so explicitly inculcated; still there may be something resembling it.

What, then, are the passages introduced as bearing against our position, and which are deemed sufficient to require its surrender?

(1.) We are referred to that striking passage: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." * This text is expository of the verse immediately preceding, and of course teaches precisely the same thing; for the connecting particle has the force of a limiting clause, and shows that what is about to be uttered is contained in what had preceded, or is deducible from it. Read the former

* Gal. v, 17

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and you have the meaning of this: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." How explicit! Then ensues the explanation: "*For* the flesh lusteth against the Spirit, and the Spirit against the flesh; these are contrary the one to the other." If you follow the one, you must renounce the other; "If you walk in the Spirit, you cannot do as your carnal desires would dictate; these you must renounce." So far is this passage from teaching the inevitability of walking in fleshly lust, that, on the contrary, it expressly enjoins abstinence from all such corrupt practices, and commands a precisely opposite course. The plain meaning of the passage is not, as an objector understands it, that the Christian cannot walk in the Spirit as he would; but it is this: if he does walk in the Spirit, he cannot at the same time comply with his improper fleshly desires. He must renounce the flesh, and the promptings thereof, if he would walk in the Spirit.

The passage shows that there is a conflict; that one course of action is inconsistent with another: and that to follow the course which ought to be followed will involve self-denial. This is the full force of the passage, as must appear to any one who, with the clue, will be at the pains to read the context.

(2.) A second passage, of which great use is made, is this of John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." * This

* John i, 8

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passage is relied on with considerable confidence as a clear declaration against our views; nay, it is confidently asserted to settle the question entirely and conclusively against us. If that portion of the text we have referred to, and which our opponents are careful to give without its connections, were complete in itself, and found no modification in the context, it would, indeed, bear with much weight upon and against us. But the candid reader must perceive in a moment that, when fully understood, it is not only not adverse to our views, but, with the context, constitutes one of our clearest supports. "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us *from all sin.* If we say that we have no sin [have not sinned, and do not need cleansing] we deceive ourselves, and the truth is not in us. [But] if we confess our sins, [that we have sinned,] he is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness.*" Thus it is clear that the passage does not assert that we may not now be freed from sin, but that we have not always been so; on the contrary, its true meaning is, that though we certainly are all sinners, having sinned, we may now be freed from *all sin,* and cleansed from *all unrighteousness.* There could scarcely be found a more conclusive passage in support of our views. If one is forgiven "all sin," and is cleansed "from all unrighteousness," does any sin, does any

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unrighteousness, remain? When all is gone, is any left? Yet this connection asserts unequivocally that all sin, all unrighteousness, shall be removed on certain conditions. How strange that such a text should be quoted to prove that freedom from sin is not attainable in this life.

The Apostle explains himself still more fully in the third and fourth chapters, in which he gives a clear exposition of the doctrine of perfect love, as the privilege of all believers, and as the high state to which it is their duty to aspire and attain.

(3.) "Who can say, I have made my heart clean, I am pure from my sin?"* This is referred to as a proof that no man can be clean and pure from sin. It is understood, and correctly so, to be an interrogative form of affirmation. But what does it affirm? That no one can be cleansed from his sin? Certainly not. To suppose that, would be to bring it in direct conflict with the Apostle, when he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But more; any one who will consider the context must soon be convinced that the text is not intended to assert any thing respecting the possibility of attaining holiness, but is simply an affirmation that all have sinned; that no man can with truth say, with respect to his past life, I am guiltless, my heart is clean, I am free from sin, or I have not sinned. To make

*Prov. xx, 9.

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the text declare that it is impossible for any man to be delivered from his sin, is to make it speak a language never intended, and in conflict with the whole word of God.

(4.) "If I say, I am perfect, it shall also prove me perverse." * This, also, is sometimes quoted against the doctrine of possible holiness. How preposterous! Suppose it were admitted, as a proof that Job was not a perfect man in his own judgment, how would this bear against the doctrine? It asserts nothing respecting other men—nothing respecting possible attainment. At most, it can only be considered as a confession of individual imperfection, which determines nothing as to the possibility of attaining a perfect state, and nothing as to its actual attainment on the part of others. In the immediate context, indeed, both the possibility of such attainment and its actual realization are admitted. "He destroyeth the perfect and the wicked," implying that there are perfect as well as wicked. But again, it is by no means certain that the text asserts even that Job was not perfect. It may, and in all probability does, assert simply that he had been a sinner; that the judgments sent upon him were deserved; that because he could not answer one sin of a thousand that he had committed, he had no right to complain. To construe this language, as applicable to all Christians at all times, is as unwarrantable as to

* Job ix, 20.

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apply all Job's words concerning himself to all other men.

But most preposterous of all is it to attempt from this passage to infer that the Bible doctrine is, that it is impossible for a man to be saved from sin.

(5.) "If they sin against thee, (for there is no man that sinneth not.)" * This passage, taken in its utmost force, only asserts that there is no man that is not a sinner, that has not sinned, which we as earnestly hold as do our opponents. It says nothing as to the impossibility of being saved from our sins, which is now the only question. But it is manifest, as has been clearly proved by various commentators, that the real meaning of the passage is, "If they shall sin against thee, (for there is no man that may not sin.)" And so the text is no more than an assertion that no man is infallible; that while men live they are liable to sin; not that they actually do sin, but that they may sin. This, by competent critics, is declared to be the real meaning of the passage; and certainly in no other view does the reading make good sense. Let any one be at the pains to read the context, and he will be convinced of this. But, so understood, it bears nothing against our view. As we fully admit that perfect and holy men may fall away from their perfectness, and, as the text asserts, may sin, the text is in most complete harmony with our views.

* 1 Kings viii, 46.

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But if any should be disposed to construe the passage as positively affirming that all do sin continuously, then they must hold that actual transgressions are unavoidable, for it is of actual sins the predication is made.

(6.) "For there is not a just man upon earth, that doeth good, and sinneth not."* This passage is supposed to be entirely conclusive. But is it? What is its precise bearing?

Were we to allow it the utmost force of which it is capable, it would only teach that no one really does attain to a sinless state, not that the attainment is impossible. It could not by any criticism, logical or philological, be made to bear against our proposition. But we shall now show that it has not, and cannot have, the first meaning. It neither declares a sinless state unattainable, nor that it is not in reality attained; and so does not practically bear either against the doctrine or experience.

This passage, it is admitted by the learned of all schools, should be differently rendered, so as to read, "There is not a righteous man upon earth who does good, and *may not sin.*" The passage thus rendered is precisely synonymous with the one above noticed, "If they sin against thee, (for there is no man that sinneth not,)"—*that may not sin.* This rendering is sustained by many versions, and by distinguished critics, some of whom deny the doctrine for which

* Eccles. vii, 20.

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we contend. For an able and learned examination of this point the reader is referred to the excellent treatise on Christian Perfection by an eminent author.* In the same work there is a learned disquisition on the passage in the seventh of Romans, to which the reader is referred if in any doubt as to its meaning.

(7.) "Not as though I had already attained, either were already perfect." † This is quoted as proof against us, but in manifest misapprehension of its meaning. A critical, or even ordinary, scrutiny of the connections will show that it has no relation to the subject whatever. "On this passage," says Mahan, "I remark, first, From a comparison of this passage with the phrase in verse 15, 'Let us, therefore, as many as be perfect,' it is evident the Apostle considered himself perfect in one sense, in another imperfect. Why, then, is the inference directly drawn, that in verse 12 he affirms his imperfection in holiness, when the opposite conclusion is fully sustained by verse 15? But, second, the Apostle, it is perfectly evident from the context, is not here speaking of sanctification at all. There are three senses, somewhat differing the one from the other, in which the verb here rendered perfect, as well as the adjective from which it is derived, are used in the Bible. 1. To designate moral perfection, or entire sanctification in holiness, as 'Be ye therefore perfect.' ‡ 2. Matu-

* Peck on Christian Perfection, p. 280. † Phil. iii, 12. ‡ Matt. v, 48.

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rity in Christian knowledge and virtue. 'We speak wisdom to them that are perfect.' * 3. Exaltation to a state of rewards, or happiness, in a future world, in consequence of a life of devotion to the Divine service in the present world: thus, Christ, as the Captain of our salvation, is said to have been made 'perfect;' that is, advanced to a state of glory, through or on account of suffering. † 'Among the Greeks,' says Prof. Stuart, speaking upon the passage last referred to, 'this verb was employed to designate the condition of those who, having run in the stadium, and proved to be victorious in the contest, were proclaimed as successful combatants, and had the honors and rewards of victory bestowed upon them. Such persons were said to be perfect, or to have been perfected. Now that the Apostle uses the term perfect in this last sense exclusively, in the verse under consideration, is demonstrably evident, from the fact that he was writing to Greeks, and uses it with reference to the very custom in regard to which they had been accustomed to use the term in this one sense only. He represented himself as running a race, but not as being perfect; that is, not having been advanced to a state of glory, in consequence of having victoriously finished his course. It is, then, in reference to having finished his course and received the conqueror's reward, and not in reference to moral perfection, that the Apostle uses the term "perfect" in this

* 1 Cor. ii, 6. † Heb. ii, 10.

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passage.'" This, I am confident, is the only view that can be taken of these connections by a candid and intelligent reader. The passage says nothing, is not intended to be understood as saying any thing, with respect to the Apostle's moral perfection, but simply that he considered himself a racer yet, and not victorious, not through his course.

These are the most important Scripture objections with which I am conversant; others are alleged, but are less grave, and need not here be examined. Any Christian of ordinary understanding will find no difficulty in promptly repelling them.

4. It is objected further, that the doctrine is promotive of pride, phariseeism, self-righteousness: leading the possessor of this high experience to say to his brother in an inferior state of grace, "Stand by thyself; I am holier than thou." But there could not be a greater mistake than this. One of the elements of holiness is perfect humility. If any profess it, and yet are proud and pharisaical, it is proof that they are deceived. Those, indeed, who enjoy this state of grace, may in truth believe themselves to be in a higher state than the merely justified Christian; but they know it is of grace, and, with respect to themselves, the clearer light they have received leads them to true discoveries of their own utter unworthiness. Their sense of need and dependence is heightened in proportion as their sense of weakness and sinfulness out of Christ is increased. They have seen

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enough of themselves to humble them into the very dust of self-abasement. Pride would forfeit the very blessing they profess to have attained. The objection, if it implies that superior grace engenders pride, bears as fatally against justification; since as the state of the justified is superior to unregeneracy, it must therefore, on that principle, tend to pride.

5. It is objected, that those who make profession of holiness are not better than other people. [Upon this we shall remark more at length in the chapter on hinderances.] Suppose this were admitted, (and, in many instances, there is but too much ground for the charge,) yet how does it bear against the doctrine? If all were hypocrites, or deluded, who make the profession, it does not affect the merits of the case in the slightest degree. It condemns them, but militates nothing against this. Its truth stands upon the authority of God's word—not upon human professions. Who made us judges in the case? There is but one that judgeth, and who has said to us, Judge not. May not much that we charge as sin against good men at last be nothing more than weaknesses and infirmities? And again, amid the many deluded and deceived, have you found none, in the judgment of charity, who gave good evidence that they had entered into this high and holy state? Not one? If not, your position must have been unfortunate indeed. If so, you admit yourself, that in some cases there is good proof that holiness is attain-

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able and has been attained. In arriving at your judgments, have you made due allowance for the tendency to great severity toward those who make great professions, which all minds feel and exercise? Hav you remembered how easy it is to construe a mere infirmity of judgment, or indiscretion of manner, or difference in matters of taste, into a sin? Have you not found in yourself a prejudice against the profession, which hardens you against those who make it, and so disqualifies you to judge according to charity? But however this may be, dare you take the responsibility of arraying yourself and your influence against a divine doctrine, or dare you remain yourself indifferent to an experience which it is made your privilege and most sacred duty to enjoy and illustrate before your fellow-men, simply because many profess it only to its dishonor and their own hurt?

6. But after all, you object the thing is impossible; that in this world a man cannot live without sin. Has God said so? If man were left to himself it might be admitted; but cannot God empower him to be free from sin? Reflect: Cannot you, by the grace of God, live one minute without sin? If a minute, can you not an hour? if an hour, a day? if a day, a year? You overlook the power of the grace of God. We are weak, and cannot too much distrust ourselves; but "through Christ strengthening" us, we are "able to do all things." Shall we limit the "Holy One of Israel?" Shall we plead in extenuation of

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our sins, our weaknesses, our inability, when Christ stands ready, waiting to enter the list for us? O! but you say, My difficulty is not to live without sin, so much as it is to be without sin. If I could but be once set on my feet I might go, but I cannot get on my feet. "O, wretched man that I am!" Have you ever heard of one whose name is Jesus? You may not be able to raise yourself, but have you tried him? Cannot he save? His name is Jesus, *Saviour.* Surely he has power, power now, power to save even you and me, and every man that will come unto him—power "to save unto the uttermost." Dare you disbelieve it, you who have felt its power? You whom he saved once from a darkness so great, from a pit so deep? Dare *you* doubt? Much more, dare you *tell him* you doubt?

As the man of Pethor said of God's ancient people, "There is no enchantment against Jacob; neither is there any divination against Israel;" so may we say of this doctrine, there is no enchantment against it. Why are objections sought against it? Is it not a beautiful and glorious truth? Why do we contend against it? Behold its array of proof! See how God has "planted a hedge about it," and "fenced it in on every side!" Behold how feeble its gainsayers; how powerless its reprovers! And in passing from the chapter, let the reader consider well the reasons of his opposition. Why do you oppose it? Are you sure it is because you are convinced it is an error?

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or have you not a less pardonable reason? May you not, at last, be only apologizing for your sins—pleading for concealed garments, or hidden wedges of gold? Is it not out of too great kindness for the inhabitants of the land, whom you are not willing to put to the sword? O that you may be led to right conclusions, and know and enjoy all that is your privilege to realize of grace here, and finally come to the enjoyment of eternal glory hereafter! **Amen.**

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CHAPTER VII.

MEANS FOR THE ATTAINMENT OF ENTIRE HOLINESS.

THERE is a phase of the subject which may better be introduced at this point than later. It is this, Is the attainment of entire sanctification instantaneous or progressive, or both? It is obvious that the question as to the means of attainment must be affected by the answer that shall be given. And there is yet another question of much importance, in order to perfect clearness, which may best be introduced here. It is this, Is entire sanctification distinct in kind from regeneration? We have already shown that regeneration is not entire sanctification—that the existence of the former does not include the existence of the latter. We have also endeavored to show in what respects they differ; but a few suggestions may be still needed on the precise points here indicated.

Let us give calm and patient attention to these points, and if possible, reach the truth. If we can get the truth we shall reach harmony. We will consider first the question, Is entire sanctification distinct in kind from regeneration? if so, wherein does the distinction appear. Upon this point there has been

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much confusion, which is owing rather to the indiscreet use of words than to any real difference in ideas; one class of thinkers meaning one thing by the term distinct, another class meaning an entirely different thing. Still there are, no doubt, radically disagreeing views held by extremists.

The use of the phrase second blessing some deem important, to others it is extremely offensive; when, if they could but patiently wait to understand each other, they might be found to agree substantially. Of course there are some so wide apart in thought that they cannot approach harmony.

It has been the universal teaching of the Church that regeneration is a degree of holiness; that entire sanctification is complete holiness, has been as universally the creed of the Church. They are then the same in kind. Regeneration is sanctification begun. This was Mr. Wesley's reiterated declaration. This has been the doctrine of the standards of Methodism without exception, and it is undoubtedly the true doctrine. All truly regenerate persons are in a degree sanctified. Entire sanctification, when attained, is not a discriminated kind of holiness from that which is imparted to the believer; it is not an experience different in its genus from that which he obtained when he was converted; it is not a birth into another kind of grace, or estate, or life, from that given before. But while regeneration and entire sanctification are the same in kind, the one

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being partial holiness, the other being consummate holiness, they are evidently different in degree, and are differentiated as the complete is distinguished from the incomplete. When the second stage of experience is reached, therefore, it is distinct in degree from the first, and may in a true and proper sense be called a second blessing. The cases are really different, and ought so to be recognized. The one is the culmination of the other, and ought not to be described as identical with it. If an injustice is done to the first by depreciating its kind, an injustice is done to the second by depreciating its degree. If a small aperture should be made through a wall into a dark room, some light would be admitted; if the walls were made perfectly translucent, it would be filled with light. In both cases there would be the same kind of element taken in, but in the one case it would be partial, in the other complete. There would be no difference in kind, but a marked and most important difference in degree. The second stage would be very distinguishable from the first. The blade differs from the full corn in the ear. It is the precursor of the corn, has the identical life in it which the corn has, and the corn cannot be without it; but it is not the corn. The end of the seed life is not the blade, but the corn. It is a great mistake and a great wrong to ignore this obvious distinction. Most fatal would be the blunder if the farmer should garner his blades.

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He might say it is the same as the corn, since it has the same life as the corn; but the mistake would be disastrous. Content with the blade, he might fail of the corn. The answer to the next question will still further illustrate this point.

Is entire sanctification a progressive or instantaneous work? This, like the former question, has been greatly confused by indiscreet words and hasty and crude generalizations. There is no doubt there are irreconcilable positions taken upon it by extreme and unsound partisans, but with patience and candor most Christians will be able, we doubt not, substantially to agree.

Regeneration being the *terminus a quo*, and entire sanctification the *terminus ad quem*, the question is, Is there progress from one point toward the other, or is it a bound from one instantaneously to the other? This point has been indirectly touched on in another place; we come now to its direct study.

That there is growth in holiness, we cannot imagine any Christian doubts. That growth in holiness, from the degree of it imparted in regeneration, is progress toward the completeness of it in entire sanctification, we cannot conceive a Christian understandingly to deny. All real advances along a line in the direction of a point must be approximating the point. The rill that keeps ever widening and deepening is coming to be the river. The river in its flow must be ever nearing the ocean; but the point

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sought differs from the several points along the line of approach; the rill differs from the river; the river is not the ocean.

But there may be, and perhaps is, difference upon this point: May the believer come at once on his journey to the point of complete holiness? All agree that he may progress toward it, and some time reach it, but do all agree that he may reach it to-day? (If he may, by going on, finally reach it, or by some short cut reach it to-day, which road had he better travel?)

Christian development differs from natural development, but there is some analogy. A seed contains a life, which when it germinates tends to maturity in a regular and fixed order of growth, and must pass over determinate and uniform stages, from the blade to the full corn, or fail and die.

If there is any analogy to this in the order of Christian development, it is not perfect. When a soul is born of God, its goal is holiness. The principle implanted in it is a principle of holiness. The seed has germinated; it is a living seed. Its life tends to the goal of maturity, but whether it will reach that point ever or to-day, depends not on the seed or any determinate order of growth. There is not in the life implanted the principle of necessary growth, which determines either that it must infallibly become consummate, or in what order of time it will reach perfection. It may be blasted entirely, or it may be of starved and stunted growth, or

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scarcely grow at all, or it may be of healthy and thrifty growth, or it may spring from germ to ripeness with great rapidity, or it may in a single bound of life exhibit the full corn in the ear. In this it is only somewhat analogous to nature. Many conditions combine to determine the order of development both in nature and in grace. The seed must have a perfect living germ, or it will not grow at all; it must be placed in good and sufficient soil, or it will wither and die before it comes to ripeness; it must have light and warmth and rain; it must be protected from violence and encouraged by culture. The seed may be good, but if any of these other conditions be wanting it will bring forth either no fruit, or small fruit, or late and imperfect fruit, when it comes to the reaper's bosom. We think in all these respects the analogy holds substantially, and must hold, therefore, that the way to the end, or full corn in the ear, in the spiritual as in the natural, is along the line of growth; it is reached by and not without progress; it is growing up into Christ; it is first babes, then men; it is going on to perfection; it is hungering and thirsting and being filled.

We have no favor for the sentiment that growth in grace is not growth toward entire holiness. Every earnest and thrifty Christian is advancing directly toward the goal of that great experience. So taught Jesus and the Apostles:

"Wherefore, laying aside all malice, and all guile,

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and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."* "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."† "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."‡ "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."§ "Leaving the principles of the doctrine of Christ, let us go on unto perfection."‖

So have taught the great lights of the Church: "Is this death to sin and renewal in love gradual or instantaneous? A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time, yet he is not dead to sin till sin is separated from his soul; and

* 1 Peter ii, 1–3. † 2 Peter i, 5–8. ‡ Jude, 20, 21.
§ Eph. iv, 15. ‖ Heb. vi, 1.

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in that instant he lives the full life of love." * "It is constantly preceded and followed by a gradual work . . In some this change was not instantaneous. They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant when life ceases. And if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it." †

"Sanctification is instantaneous, just as death is; though we approach it by tears and pains and mortal pangs, we at last die; and though we receive grace, love God, have faith, and '*groan after*' perfect love, the time comes when we believe simply in Jesus and are saved." "Should you ask how many baptisms, or effusions of the sanctifying Spirit, are necessary to cleanse a believer from all sin, and to kindle his soul into perfect love,—I reply, that the effect of a sanctifying truth depending upon the ardor of the faith with which that truth is embraced, and upon the power of the Spirit with which it is applied, I should betray a want of modesty if I brought the operations of the Holy Ghost, and the energy of faith, under a rule which is not expressly laid down in Scripture. If one powerful baptism of the Spirit seals you unto the day of redemption, and cleanses you from all moral filthiness, so much the better. If two or more are necessary, the Lord can repeat

* Wesley's Works, vol. vi, p. 505. † Ibid., p. 529

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them. 'His arm is not shortened that it cannot save,' nor is his promise of the Spirit stinted."*

But conceding all this, and dissenting with any, if there are such, who deride the doctrine of progress in holiness, or progressive sanctification, we fear that many just at this point miss their way. If the work of entire sanctification may be the end of a line of progressive sanctifications, they infer that it cannot be instantaneous. This, we doubt not, is a dangerous mistake. A traveler may reach a point which lies near him by going round the globe to get to it, and every step he takes may be precisely along a line that will bring him to it, but the long journey will be a great waste of time and force. He might have reached it by a single step the day he started. We doubt not it is so in this case. There is no intelligent Christian who does not believe that advances in ripeness and holiness may be more or less rapid, varying from the slowest and most tedious, to the most vigorous and swiftest paces. This given, the problem is to find the quickest possible attainment. That the earliest possible attainment of the end is most desirable—is *duty*—we must believe. Three months were sufficient to bring Israel from Egypt into the promised Canaan—they were forty years on the journey. It was their sin that they were so many times sick, and weary, and foot-sore, and heart-sore, when they might have been over the

* Fletcher's Treatise, p. 29.

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Jordan, feasting on the grapes of Eshcol and the choicest fruits of Engedi; and more yet, when they might have been driving out of their heritage the enemies of the Lord.

Are we right, then, in this conception of the possibility of immediate attainment? Not denying that we may progress by slow approaches, and reach the goal after a long journey, may we accelerate the motion and diminish the time? That this is possible we can no more doubt than we can question the former Sad indeed will be the mistake if any should imagine that because they may progress by insensible degrees, therefore there is no need of haste; a sadder still if they should conclude that there is no possibility of attainment at once. This we cannot doubt is a common delusion.

Moreover, it is important to remember that while earnest Christians are ever advancing toward entire holiness, they will never attain it without specific effort. If they reach the goal it must be by distinct and masterful faith, by great and special seeking, not by mere lapse of time and ordinary endeavor. No one will cross this Jordan at a common pace. He must smite the waters. He must be taken into the Mount. He must be apart and alone with the Master. His soul must feel its need so urgently that nothing short of immediate and complete salvation will satisfy its craving. It must no longer be content with progressive sucesses, or it will never come into

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this Canaan. The Gospel it will need and demand is one of immediate help. Woe to the messenger who, by his teaching, encourages delay by discouraging the hope of immediate victory. Entire holiness, not at death, not at the end of a long journey not by slow growth, however possible it may be, and even certain, but entire holiness now, the privilege and duty of all believers, we must hold is the doctrine of God, and the doctrine which needs most to be urged upon the Church which is his bride.

As we advance in the contemplation of our theme, to the practical Christian every step becomes more and more intensely interesting. What at first engaged his attention as a mere speculative inquiry becomes, in the progress, a subject of all-engrossing practical moment; no longer a mere querist, he has become a serious and concerned seeker. Charmed with the "beauty of holiness," and convinced that it is both his duty and his privilege to possess it for himself, his one thought now is, How shall I attain? "How shall I come and appear before God?" At times, it may be, discouraged with an oppressing sense of his own unworthiness, or disheartened in consequence of the very brilliancy of the prize, he is tempted to despair but again urged on by a returning and increased realization of his wants, and impelled forward by a rising hope of at least compensating success, he is incited to new endeavors. But what shall he do? He has often endeavored before, only to incur the grief of

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failure. How now shall he be more successful? Or opening his spiritual eyes, it may be for the first time, to behold the glorious Canaan, he would at once set forward to possess it. Who will guide him over the interveniug wilderness, and across the opposing Jordan? Who will bring him to feast upon the rich clusters, and to enjoy the delicious fruits of the land?

We hope, reader, unless you have already entered and become a dweller in the land, that some such is your feeling; that you are now anxious to "pass over." But if it should be that, like Reuben, and Gad, and Manasseh, you have been content to settle down on this side the Jordan, finding *it* a *goodly* and *pleasant* country; and if, even yet, you should be satisfied to remain here, because "of its fertility" and abundance, we trust you will remain content no longer. Goodly, and pleasant, and abundant as you have found "Heshbon," and "Gilead," and "Bashan"—more glorious by far than Egypt—places of delightful rest from the toils and *dangers* of the wilderness; yet they are not the promised inheritance; their richness and fertility is not the exuberance of the heritage of God's people; they abound not with the "figs and pomegranates and clusters" of the covenanted possession; they are not as "Hebron" and "Bethel," as "Eshcol" and "Beulah"—as that "Hephzibah" in which the Lord delighteth, "and which floweth with milk and honey."

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Ah! but you say, we have heard of the land! There are "walled cities"* there; "the people be strong that dwell" there; there are "the children of Anak," the "Amalekites," and "Hittites," and "Jebusites," and "Amorites;" and they are fortified in the fastnesses of the country, and possess the mountains; and we be few and feeble! How can we go up, for we are not able! Say not so. This was the account of the unfaithful spies; Caleb and Joshua had "another spirit." They said, "Let us go up at once and possess it, for we are well able to overcome it." Yea, "If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey." "Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not." †

Thank God, some *have gone over*, and are marching through the length and breadth of the land; many *are going* over; and many more are looking wishfully after their brethren, who have courageously advanced and taken possession. O that there may be a general movement, a simultaneous uprising, and shout of "onward" among the "sacramental host" under the guidance of their spiritual Joshua; and in harmonious union may they go forward, ceasing not, until the last of their enemies are slain, and they

* Num. xiii. † Num. xiv, 8, 9.

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come into the heritage which is theirs by "everlasting covenant;" stopping not until the whole Church, resplendent "as a bride adorned for her husband," shall be seen standing upon the sunny mount of holiness, crowned with the diadem and encircled with the girdle of a consummate righteousness; ceasing not, "until they all [the entire Church] come, in unity of faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;" * until they all, the whole commonwealth of believers, "comprehend with all saints what is the length, and breadth, and depth, and height, and know the love of Christ, which passeth knowledge, and are filled with all the fullness of God!" †

The present chapter will be devoted to an exhibition of the means by which holiness is attained, and is designed to aid any and all who may be seeking this great blessing. Holiness, like every other blessing offered in the Gospel, is to be obtained by "faith." But although this is so, the bare declaration of the fact leaves the subject in great obscurity, and affords but little assistance to the mind inquiring the way; indeed, we are inclined to think that the manner in which faith has been inculcated by many, in connection with this experience, has unhappily perplexed and confused the whole matter. It is universally well enough known that faith is the con-

* Eph. iv, 13. † Eph. iii, 18, 19.

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dition; but where assistance is needed is, at these points; What is faith, and how may it be exercised? How often have we exclaimed, and how often have we heard others, with agonizing distress, exclaim, when exhorted to believe, to exercise "simple faith," What must we believe? how can we believe? This common, we had like to have said universal, exclamation indicates where the true difficulty lies.

Let us endeavor to give some plain, practical directions, to assist the inquirer just at the point where these difficulties hinder his progress.

And while we point out certain things to be done as aids to faith, let it be remembered that these things are not supposed to be either meritorious, or performed or performable in our own strength. We can do nothing without gracious aid; we distinctly attribute all our power to work, in the way of seeking, to a gracious ability bestowed upon us, and so acknowledge whatever is done to be of grace. But as we are dependent upon grace for ability, so grace is always furnished for our use, and we need never be in any want. Thus distinctly acknowledging the whole to be of grace, we shall now state what by the aid of grace we are to do as co-workers with God: "Working out our own salvation with fear and trembling, while he worketh in us to will and do of his own good pleasure."

Faith, in order to its exercise, presupposes a certain state of the mind and affections, and without

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these it cannot exist—its very existence includes them: that is, in the briefest terms, it supposes the knowledge of sin, and sorrow for it; the knowledge that there is a Saviour, and a readiness to embrace him.

Now, this state of mind and affections must be superinduced in order to faith; there must be a proper amount of information, and a proper state of the affections with relation to it. Here, then, is where the work should begin. We will, in as plain and simple a manner as possible, give such directions as may be of service to those who are seeking this state, or who are desirous to seek it. Reader, are you among the number? Are you feeling deeply that you are not as holy a man as you desire to be, as by *grace you may be?* Do you now desire to take advanced ground? If this be your desire, the following advices are intended to assist you to find out the way more clearly:

1. And first, endeavor to have a clear and distinct view of the thing at which you aim—have the mark definitely in your mind.

The importance of this is obvious. An endeavor implies an object; to be wisely and successfully put forth, it must be in the right direction—toward the object. The object must, therefore, be clearly apprehended. Before the mind can act intelligently in regard to a thing, it must have an intelligent conception of the thing. But when we say, "Endeavor to

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have a clear and distinct idea of the object at which you aim," we do not mean that you are to comprehend it in all its minutiæ; that you are to understand all concerning it in the detail—but *simply*, "what it is." How shall you obtain this definite idea? By reading, (particularly the Scriptures,) conversation, meditation, and prayer. With sincere desire, and humble prayer, you will not need to linger long; the discovery will be made.

By far the best means at this point is earnest prayer. The Holy Ghost alone can furnish the light you need. He shines most brightly in the praying soul. He best reveals sin. He most clearly presents the remedy. "He helpeth our infirmities." Linger at the gracious throne until you comprehend clearly the precise point you aim at.

"This is absolutely necessary. If you will hit a mark, you must know where it is. Some people aim at Christian perfection; but, mistaking it for angelical perfection, they shoot above the mark, miss it, and then peevishly give up their hopes. Others place the mark as much too low. Hence it is that your hear them profess to have attained Christian perfection, when they have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen." *

If we would avoid sad and hurtful blunders, great

* Treatise on Christian Perfection p. 34.

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and earnest painstaking will be required here. Delusion and sin will inevitably follow hasty generalization, and the last state may be, nay, will be, worse than the first.

2. And now, having obtained a clear discovery of your privilege, in the second place, endeavor to realize your need. This is most important advice indeed; almost every thing depends, in the issue, upon the turn matters take here. If you have no sense of need, you will assuredly make no progress. If, with them of Laodicea, you say, "I am rich, and increased with goods, and have need of nothing,"—I have religion enough, I see no special reason for making so much ado about the matter,—if such, or any thing resembling this, is your feeling, you will not soon occupy advanced ground. Seek to realize your wants. But how shall you do this? There is but one way. O that we could prevail upon you to be faithful here! What do you find to be your real condition? You are converted, we know; a great work has been wrought in you, and wrought for you. You are "an heir of God, and a joint heir with Jesus Christ." You have a well-grounded hope of heaven, "a prospect full of immortality and eternal life." We know this, and rejoice with you that it is so. You cannot too greatly prize the glorious treasure conferred upon you. You would be base and ungrateful not to esteem, or lightly to esteem, "the grace wherein you stand." But allowing all this, is

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there not something more wanted in your experience? Do not answer this hastily, do not turn from it indifferently. Taking the twin lamps of truth, the Bible and conscience, with sincere prayers for the guidance of the Holy Ghost, make that diligent search which the importance of the case requires. Be candid with yourself. Make no extenuation, no apology, use no tenderness. Ferret every recess thoroughly; probe to the bottom; pass through every chamber of your soul; search it through and through, with a determination to know your case, to look at yourself stripped of every disguise. What do you find? Are there no idols in the sacred temple? No "images of gold?" no "Babylonish garments?" no concealed "spies?" No pride, no envy, no jealousy, no anger, no malice, no undue love of the world, no undue desire for the praise of men, no improper ambition? Does God possess your heart without a rival? Are you wholly the Lord's? O for faithfulness! Would you attain to holiness? Linger at this point. Have no mercy on yourself, be resolved to know the worst! You may have such discoveries as will astonish and distress you; still, make diligent search. What is your example? Is it all that a Christian's ought to be? Do you daily exhibit, in the family, in the social circle, in your business, every-where, those tempers which should adorn the Christian character? What is your influence? Is it, so far as it is under your

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control, always decidedly and undividedly for Christ? With these and such questions, closely investigate your condition, praying for light, and guidance, and conviction. What is the result? Do you find a great want? Are there sins remaining within that need to be cast out? What now? Do you feel your need? If not, dwell upon it, in earnest prayer for the enlightening agency of the Spirit, until you do feel. But surely, if you are a Christian, you are not without deep and earnest feeling already.

And upon this point let us add, that this discovery of your destitution of holiness and sense of want should be accompanied with the deepest contrition and self-abasement—penitence for having so long lived beneath privilege, below duty. If the work of forgiveness is preceded by godly sorrow as well as confiding faith, so also is the greater and still more glorious work of holiness; a sorrow, it may be, not attended with the same bitterness, and doubt, and fear, which usually attend initial repentance, but possessing quite as much, aye more, of grief and self-abnegation. And what more can be necessary to gain this penitence than a discovery of facts? Surely, when we see ourselves our hearts will melt within us. We shall see, nay, we shall feel, 'Tis worse than death our God to love, and not our God alone.

We have said nothing, and shall say nothing particularly, upon the subject of fasting as a means to

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this blessing, except here to remark, that when the soul is filled with sorrow and anguish, if we feel no rest in ordinary means, it may aid if we give ourselves to fasting. Various mortifications have been resorted to by some, as bodily or physical chastisements. This is a relic of Popery, and is neither requisite nor profitable. Good may, indeed, in some cases, follow such tokens of humiliation; but is not produced by them, and should never be sought in dependence upon them. What is required is not abuse, but the due government of the body; and fasting, or abstinence, is only to be exercised so far forth as it may tend to teach us our dependence, express our contrition, and assist our spiritual exercises, and not as inflictions or penalties upon ourselves, by which we merit favor.

There may, indeed, be peculiar appetites and desires which, to a certain extent, are innocent; but which, because of their too great power, from long indulgence or other causes, require to be entirely mortified for the present, until they are subjugated, and the enslaved spirit gains the mastery. Where this is the case, the Spirit will give light, and we may safely wait for his guidance.

3. Having thus obtained a distinct view of holiness, and having made a discovery of your own wants and defects, and remaining sinfulness, you have gained an important point. The next thing to be secured is willingness. Are you now willing and

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desirous to be made holy? It is possible for a man to perceive his sins, and yet be unwilling to give them up. Many do this. How is it with you? Are you now willing to give up all your idols, to "cut off right arms," to "pluck out right eyes," to put to sacrifice dearest and most cherished indulgences? Look well to this! How vain to expect, or pretend even to desire, salvation from all sin, at the same time that you are harboring some in the heart! Would you be holy, you must make up your mind to the crucifixion of every sin; the very last must be surrendered, and given to the cross and spear.

Holiness! Are you willing to receive it, with all its consequences, of watchfulness, and sacrifice, and self-denial, and entire devotion of the soul and life to God? Not only are you willing, thus to be freed from sin, and to take the responsibility of holiness, but are you desirous to do so? Is it the supreme wish of your heart? Are you willing, in proof of your sincerity and preference, to accept it in lieu of every thing besides?

4. Still further; it is not only needful that you become willing and desirous upon the subject, but you must likewise come to the firm purpose and resolution that through grace you will be holy; that you will never rest short of this state; that at all hazards you will persevere, and never cease the effort until you attain. If you find it difficult to form the purpose—if there is discernible a remaining feeling

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that, if you should not immediately succeed, perhaps you may give over the struggle—pray and agonize, for the victory here; never rest until your mind is determined. Nothing great can be accomplished without resolution. An "unstable" or "double mind" cannot prosper. Be firmly resolved, therefore, that you will contend for and claim your privilege—that you will attain.

Some commence seeking God, or engage in the pursuit of holiness, without a decided purpose to succeed. They have a will to commence working, but not a will to do all that may be necessary, to make all requisite sacrifices, to persevere through every opposition. This may be your case; if so, stop short, and resolve firmly, irrevocably, that you will be for God wholly. You will never go beyond your will. When you endeavor without its concurrence it will amount to nothing. Will, then work when you have the will! Your desires are set upon holiness; now resolve that, it being your privilege, you will have it by God's grace, and set forward and endeavor after it according to your light. It is not presumed, in this advice, that you purpose in your own strength to make this great attainment; it is not supposed that your willing secures it; but only that it leads you forward to God, who will bestow it upon you when you come to him. It is not, will to be holy, and be holy; but will not to cease until God shall confer the grace, of his own free goodness. The impor-

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tance of this invincible resolution or willing, must appear in one moment.

The work of resisting every sin—crucifying every improper desire, being entirely for God—will meet with opposition, strong opposition; a feeble purpose will soon yield; the soul will relapse into its former state. The work will not be accomplished; not because it was impossible, but because there was not the requisite resolution. A man is dying of a tumor; he wishes it removed, and goes to a surgeon; but the knives intimidate him—his resolution fails; he returns with the fatal tumor still upon him. Would you be holy? Learn by this illustration the value of resolution; resolution that will not cower when the knife is laid to the heart to amputate its idols!

5. The purpose now being formed, the next point is entire consecration—the giving up of yourself to God—your soul, your body, your time, your talents, your influence, your all; withdrawing all from the world, and from sin, and from self, and giving all in complete sacrifice to God, to be his, and his alone, forever. Will you do this? Examine yourself closely in this connection. Are you willing to devote all, entirely, forever, to the Lord? Holiness implies this: if we are not willing to make the consecration, we are not willing, and hence not ready, to receive holiness. Here, again, you will need grace to enable you to make the consecration. You cannot do it in

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your own strength. You will need to pray, and look to God for the assistance of the Spirit. Thus doing, bring forth every thing separately—yourself, your family, your reputation, your property; and, with all sincerity, relinquish all claim, and surrender the whole to God, to use and enjoy them only as he directs, and with reference to his glory; never to withdraw again what you thus solemnly covenant shall be only his. Will you now do this? Is this your mind?

A word more upon this point: consecration is not sanctification, it is a part of it. Consecration is your work, God giving the requisite grace; when it is complete, entire sanctification, which is the work of the Holy Spirit, must immediately follow. But more particularly, What is consecration? It is the entire dedication of the whole person to God; in other words,—the complete subordination of the human will to the Divine will,—complete acquiescence in his will, and reference in all things to his glory. It does not imply that we retire from the world; that we give our whole time to religious exercises; that we withhold communion from our fellowmen; that we give our entire thoughts, affections, and efforts to technically religious duties; such a thing would be impracticable in this world, would conflict with the expressed will of God, and would be itself therefore sinful. We have business to do, to provide for our households and to enable us to gain property wherewith to do good; our thoughts may be given to

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this: we have families and friends, we may love them, and minister to them, and enjoy them; nay, these things are a part of our duty. By consecration to God, therefore, we mean simply, as expressed above, a supreme reference to the will and glory of God in all things: using and enjoying all as he wills we should; disclaiming any rights that conflict with his rights; pursuing such business, and in such manner, as from our best light we believe is according to the will of God; using all the proceeds of our labor precisely as we believe God directs; loving those objects, and in that degree, which he approves; doing those acts which will be for his glory; living in the world, but living for God. Whoever does this consecrates himself to God. He may live in the midst of human society, and be earnest and industrious in the pursuits common to other men; but if he is entire in these respects, he is only the Lord's. His sanctified life, so far as it emanates from himself, will be nothing more than this consecration perpetuated through every minute and every day; so far as it proceeds from God, it will be a perpetual indwelling of God; of such a one it may be said, He lives not, but God liveth in him. His sole reference, in all things, is to the will of God; and with it he allows not his thoughts, affections, *will*, or actions, to conflict. Who will say this is not entire consecration? Who will say it is not duty? Who will say it is not, by the grace of God, possible?

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In this connection there is unfortunate and injurious advice sometimes given, in some such language as the following: "Bring your all and lay it on God's altar; believe it is accepted; and though you may have no direct witness, no special sensible change, do not doubt but it is done; the altar sanctifieth the gift; whatsoever toucheth the altar is holy;" and much more of this kind. We must believe that such instructions tend to delusion, and have been the fruitful source of many spurious though sincere professions. It is well, nay, it is indispensable, to make an entire surrender of all to God; and when this is done, God will acknowledge it by sending the witness of his acceptance; but let no one, at his peril, conclude that he has made this surrender, and is consequently sanctified, without the requisite witness; he will only deceive himself, and receive no benefit. His faith, however strong, being false, will do him no good. It is the Spirit which sanctifies, and he sanctifies through faith—faith not in any act of ours, but faith in God; and when by faith he sanctifies, he will impart the witness. It is meet, when we have consecrated our all as well as we can, that we should trust in God; not in our act, but in God; not that he has sanctified, because we have consecrated ourselves, but that he will accept the consecration and both sanctify and send us the witness. Until the witness comes, we will not say we are entirely sanctified, we will not even believe we are; we will look to

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be, and wait in expectation until we are, and then we will rest in God—aye, will rest while we wait—in the faith that it shall be done.

6. Have you a definite view of holiness? Do you realize your need of it? Are you willing to receive it? Is it your desire and purpose to persevere until you obtain it? and, in order thereto, do you realize a readiness to give up all to God, in entire consecration? If this should be your mind, one thing more and the work will be done; "Believe in the Lord Jesus Christ, and thou shalt be saved."

Faith, as was remarked in the outstart of these advices, is the only condition upon which the blessings of the Gospel are offered. "Justification" is by faith; "regeneration" is by faith; "sanctification" is by faith; "glorification" is by faith: by faith as the instrument, and by the blood of Jesus as the merit, and by the Spirit as the agent. Whenever faith is exercised, the work will be done. The preceding advices are only prescribed as means of assisting, as co-operating with the grace of God to bring the mind up to the point of faith, to prepare us for this saving exercise. And let it not be supposed that a long process is necessary in order to this preparation. With diligent application, and by Divine assistance, the work may soon be accomplished.

And now we again distinctly repeat, "Entire sanctification, even as justification, is by simple faith." "Believe, and thou shalt be saved." But

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how and what are you to believe? If the previous advices have been complied with, this is soon and easily answered: but if not, it is vain to talk to you of faith; for, as before remarked, without a proper state of the mind and affections, faith is impossible. However directly faith is wrought in the soul, and however sudden the work of sanctification, still intervening is this preparation of mind, which goes before, or if not before, along with, faith. But now do you see the prize—"holiness?" Do you feel your need of it? Are you willing to receive it? More, are you desirous to obtain, and resolved not tc stop short? Are you enabled to consecrate your all to God—to give up all for this blessing? Is this your feeling? Is it? Are you waiting now? Then believe? The work will be done. Believe what? Believe in the Lord Jesus Christ as your Saviour. Trust him to do the work now, just as you are!

It may be important to be still more explicit at this point. Faith includes the ideas both of "belief and trust," and exists in various stages.

1. A general belief in Christ, as the Saviour and sanctifier; 2. Belief that he is able to sanctify us; 3. Belief that he is willing to do it; 4. Belief that he is able and willing to do it now, not to-morrow; 5. Belief that he has promised to do the work, and that his promise will not fail; 6. Belief that if I now have faith, he will now, this moment, do it; 7. Reliance, or trust in him now, this moment, to do, ac-

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companied with a belief that he doeth it. Mark, that he now, when you believe according to his promise, doeth it; not a belief that it is done, but, accompanying my faith, it being a sound faith, that he doeth the work.

These, as we believe, are the almost invariable stages or progressive steps of faith; the mind is thus led along, by easy and regular process, to that reliance, to that taking God at his word, which brings the promised blessing. These various and successive grades of faith may not indeed sensibly take place in the soul; the mind may not detect their existence as elements; but they are, nevertheless, included in the faith which sanctifies.

An error has gained considerable prevalence, and has wrought not a little evil, in relation to this very subject—the faith which brings the sanctifying grace.

It has been indiscreetly said, "We are to believe the work is done, and it will be done." Persons seeking the blessing have been told that they must believe they are sanctified, and they will be sanctified. What a misfortune that so great, so dangerous an error should be taught, in connection with so important a subject! What a manifest absurdity! Making our sanctification to depend upon the belief of an untruth; namely, a belief that it is now wrought, in order that it may be wrought! This is a great delusion. It is not the doctrine of the Bible. It is not, and never was, the doctrine of any branch of

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the Church. Some sincere and honest Christians have fallen into this delusion without perceiving its absurdity; and it has gained considerable currency. We trust it will no more find place in the language of the friends of this glorious doctrine.

The stages of faith immediately at the point of entire sanctification, and just before, and right after it, may thus be described. And let it be remembered, that when this exercise of faith takes place, it is not a mere intellectual calculation; it occurs when the soul is travailing for sanctifying power; when it is groaning for deliverance from distressing sinfulness; when it is giving up all to Christ; when it is feeling that "it is worse than death its God to love, and not its God alone;" when it is purposing to claim and obtain holiness, at all hazards. That is the state of the soul: it is now agonizing at God's altar; it is pleading for salvation, looking at the promises; the Holy Spirit is helping, imparting illumination, and strengthening the faltering faith. Now comes the moment when sanctification is about to be imparted. Now the soul believes it will be done; taking firmer hold of the promises, and looking steadfastly upon the atoning sacrifice, now the intercessor, it believes it is being done; the refining fire touches it, "as the coal Isaiah's lips;" it yields, it trusts—the work is done; and now the soul, sanctified, believes it is done, and rejoices in the rest of faith. The belief that it will be done, that it is being done,

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is the trust which brings the blessing; the belief that it *is* done follows after. They are each distinct, though all may occur in the interval of a moment.

One passage of Scripture is sometimes quoted in this connection, which, because of its obvious bearing on the point, ought to be noticed here: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."* The doctrine sometimes supposed to be taught in this passage, is precisely that which we have just now condemned as absurd and dangerous. Whatever is its teaching, this it cannot be. Several commentators have avoided saying any thing upon it; among those who have spoken, Mr. Watson's views seem to me most correct. He says: "An ill use has sometimes been made of this passage; as though it meant that when praying, whatever we believe, that is, persuade ourselves that we receive, we do receive—an absurdity and self-contradiction. Here, however, to believe does not signify to persuade ourselves into an opinion, but to trust, or to have faith in God. This trust must necessarily be regulated by God's own *promise* and *warrant*, and it is exercised in order that we may receive. The sense therefore is, believe—trust—that ye shall receive them, and ye shall obtain them; that is, all things which God hath expressly promised, and which are, as St. John states, according to his will.'" This view of Mr. Watson

* Mark xi, 24.

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we believe to be the sober and true view of the passage. It is no more than an encouragement to unwavering confidence and trust in God, which is the best definition of faith; leading us, when we desire any thing which God has promised, to ask him without doubting that he will fulfil his own word; meantime, just as confidently expecting to obtain what we ask, as though we already had it in possession.

There is one more common error in these connections; and this respects the manner in which faith is spoken of, leaving the impression that it is mere belief; that all one has to do to be entirely sanctified is to believe; losing sight of the necessity of a proper state of the affections, and of the difference between a mere belief and a confiding trust, accompanied with such feelings of the heart as alone can produce it.

This is what Mr. Wesley says: "But what is that faith whereby we are sanctified, saved from sin, and perfected in love? This faith is a divine evidence and conviction,—1. That God hath promised this sanctification in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step further. And one would imagine there needed not one word more to satisfy a reasonable man of this than the ancient promise: 'Then will I circumcise thy heart to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' How clearly does this express the being perfected in love! How imply the being saved from all sin! For

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as long as love takes up the whole heart, what room is there for sin therein?

"2. It is a Divine evidence and conviction, that what God hath promised he is able to perform. Admitting, therefore, that with men it is impossible to bring a clean thing out of an unclean—to purify the heart from all sin and to fill it with all holiness—yet this creates no difficulty in the case, seeing with God all things are possible. And surely no one ever imagined it was possible to any power less than the Almighty! But if God speaks, it shall be done. God said, 'Let there be light, and there was light.'

"3. It is Divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot stay for any more worthiness or fitness in the persons he is pleased to honor. We may, therefore, boldly say, at any point of time, 'Now is the day of salvation;' 'To-day, if ye will hear his voice, harden not your hearts;' 'Behold, all things are now ready, come unto the marriage.'

"4. To this confidence, that God is able and willing to sanctify us now, there needs to be added one thing more—a divine evidence and conviction that he *doeth* it." But this is a different thing from believing that he *hath* accomplished it. Some have

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supposed that, to obtain the evidence of sanctification, *you must believe the work accomplished, and profess it.* But this is not the thing intended, says Mr. Merritt, and properly. You cannot rightly believe the work is accomplished before the evidence is produced in your soul. But you may believe that he doeth it; that is, that he is doing it, that he has begun, is carrying on, and is ready and willing on his part now to accomplish it. If you believe this, and at the same time keep in view that your complete sanctification is contained in the Gospel offer and promise, you will be enabled to embrace it. And when you have done so, you will know that it is in your possession. The object of your faith is not so properly something to be done, as something that already exists. And what is that which already exists, but the promise made for your entire sanctification; the offer and promise of this in the Gospel; the beginning of the work in your soul; the continued agency of the Holy Ghost in exciting your desires for it, and prompting and assisting your efforts to lay hold upon it? When you believe this with a full reliance, the blessing is yours. In that hour it is done. God says to the inmost soul, "According to thy faith be it unto thee." Then the soul is pure from every spot of sin; it is clean from all unrighteousness. The believer then experiences the deep meaning of these solemn words: "If we walk in the light, as he is in the light, we have fellowship one

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with another, and the blood of Jesus Christ his Son cleanseth us from all sin!"

"How are we to wait for this change?

"Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way, (yea, or of keeping it when it is attained, when he has received it even in the largest measure,) he deceiveth his own soul. It is true, we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which he hath ordained.

"This consideration may satisfy those who inquire why so few have received the blessing. Inquire how many are seeking it in this way, and you have a sufficient answer.

"Prayer especially is wanting. Who continue instant therein? Who wrestles with God for thi very thing? So, 'ye have not, because ye ask not: or 'because ye ask amiss,' namely, that you may l renewed before you die. *Before you die!* Will tha content you? Nay, but ask that it may be don now; to-day, while it is called to-day. Do not c this 'setting God a time.' Certainly to-day is hi

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time as well as to-morrow. Make haste, man, make haste!"

After noticing one more abuse we shall close the present chapter. The abuse to which I refer is, the rendering a profession of sanctification a condition of its attainment. This is even more absurd and antiscriptural than the error noticed above. It suspends the blessing, not only upon the belief of a falsehood, but likewise upon the profession of it: "Profess you are sanctified, and you will be." That is, Declare an untruth in the most solemn manner, and under the most serious and sacred circumstances, and it will become a truth—you will obtain holiness. How preposterous! Profession is nowhere required as a condition of salvation; it may become a duty and propriety after we are saved. The abuse to which I here refer is not Methodism. We teach, we believe no such vagary; and, happily, its extent is exceedingly limited among others. There is, though, we think, even among some of us, an over-anxiousness to extend the profession. It is urged in an unbecoming manner, and, as a consequence, it is often indiscreetly made. Let those who are clear in the enjoyment of holiness declare it with becoming meekness and humility; if there is any need, when they are satisfied of their attainment, let them be advised to make a public confession. But let no man be urged to make a profession, the truth of which he does not know certainly, and which he

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even doubts, with the hope that profession under such circumstances will benefit. It may fasten delusion upon him, but cannot bring sanctifying grace. If you are sanctified, evidence it when it will be to the glory of God, and in a manner befitting so high a state. If you have almost attained, so as to think perhaps you are entirely sanctified, confess so much, and look for more. If you desire to be entirely sanctified, confess your desire, and contend for the witness. But never fall into the delusion that you must profess beyond what you are persuaded is true. Never declare your attainment to be greater than it is, with the hope that such a profession will bring you into an advanced and higher enjoyment. Neither profess, that you may bring yourself under bonds. Some seem to imagine that they will acquire strength to persevere by profession; that it is like cutting down the bridges to prevent retreat. Alas, it is cutting down the bridge before it is crossed.

It is implied, of course, in all the foregoing advices, that during the time this struggle is going on, whether a longer or shorter period, you are attentive to all the means of grace, particularly prayer, reading the holy word, attendance upon the sacrament of the Lord s Supper, meditation, conversation with those who may be able to give advice, perusing books on the subject, and all other means, public and private, such as God is wont to own and bless. These things must be done until we attain, and after we attain. But let us beware

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that we fall not into the error of depending on forms and means. There is no doing without them, but in themselves they are nothing. They are to be received only as aids to saving, to sanctifying faith; as scaffolding about the firm wall of confiding trust. But our only help is in God, who gives efficiency to means.

And now, what more is necessary, seeking soul? Why not this moment experience the renovating power? Where is the hinderance? Examine this point closely, that you may see where to seek aid. Do you properly understand the nature of holiness? If so, the want is not here. Do you clearly see and deeply feel your inbred sins, and your consequent need of this state? Then the want is not here. Are you willing, and anxious, and resolved to obtain it? Then the want is not here. Are you willing to give up all—you understand this?—to consecrate your all, self, family, property, reputation, time, talents, every thing, to God; to be his, used for him, enjoyed in him, never withheld or taken from him? Then the want is not here. Do you believe he is able to sanctify you? The want is not here. Do you believe that he is willing? Then the want is not here. Do you believe that he has promised? Then the want is not here. Do you believe that he is able and willing, and has promised to do it *now*, if you have faith? Then the want is not here. Can you trust, in the present tense? Then, quicker than we

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can complete this sentence, the work will be done! O that Heaven may aid your trembling faith, and bring you to the enjoyment of the blessing and the witness!

These means, if employed faithfully, will result in your entire sanctification. With this belief both experience and the word of God agree. But having said thus much of Means, it may be important that we say now, Means do not sanctify. No distinct chapter has been assigned to the agency of the Holy Ghost in the accomplishment of this great change. But this is not because we esteemed it an unimportant point; on the contrary, we hold it to be a cardinal truth. *The Holy Ghost is the great agent in the regeneration and sanctification of souls.* His power alone effects the change. Do not lose sight of this. Do not fall into the delusion that what *you do* will effect the work. What you want to see is, that in you there is no help; that so far as making yourself holy is concerned you can absolutely do nothing—that this work is of God, entirely. Here, means do nothing: they only bring you to God, and he sanctifies; without them you cannot come to God, and unless you come he cannot sanctify; but your coming does not sanctify, it brings you to him who does. You employ the means only to bring you in contact with the agency. It is the fire which refines the gold. Men dig it from the earth, and bring it to the crucible. If it is not put in the flame it will not be

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refined. The fire does not refine the gold unless it be brought; the bringing does not refine; it must be brought, and the fire must exert its agency. The soul is not sanctified by means, nor in the absence of them. The means are necessary to bring it to God; when it is brought, God does the work. Remember this, seeking soul; and now, having employed the means, expect God to touch you, and accomplish his promise. Look now away from means; look away from self; trust in him; yea, trust now! Fall at his feet, and he will make thee whole!

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CHAPTER VIII

EVIDENCES BY WHICH ONE MAY KNOW THAT HE IS ENTIRELY SANCTIFIED.

How may one know, after he shall have employed the means prescribed in the foregoing chapter, that they have been effectual—that he has attained the object of his desires?

This is obviously an important question, contemplated in whatever light it may be viewed. To any who may be anxious upon this great subject of personal holiness it must be invested with peculiar interest. In the goodness of God, we are so constituted that we cannot rest short of a reasonable certainty in matters we deem of moment. Doubt torments before the time; uncertainty generates despair; suspense, who can bear! Rest, though it be in sheer hopelessness, were almost preferable to the unhappiness of such a state! What perplexity, what tossing upon the pillow, what inward consumings, what heart agonies it occasions! Even *hope deferred* maketh the heart sick; but the disquietude of uncertainty, the alternations of hope and fear, the tormenting unrest of suspense, the watching for assurance and finding only a perchance, and this, on the greatest of

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all questions, when the peace and eternal welfare of the soul is involved, how hard to endure!

But bad as uncertainty is, it is better than false security! Better to be disquieted than rest upon a volcano! Unrest is preferable to slumbers beneath the avalanche!

These remarks are especially applicable to the point in question. Nothing can be more desirable than rest, or certainty; nothing can be more *undesirable* than false rest, insecure certainty. Without assurance as to one's religious state there can be no present happiness; there can scarcely be an effort well sustained toward it: with assurance, based upon false grounds, there must be ultimate ruin.

In calling attention, therefore, to some of the evidences upon which one may conclude himself to have attained unto the experience of holiness, and in which he may securely rest, we hope to accomplish two objects. First, to prevent security upon false grounds; and, second, to encourage and lead forward trembling faith to solid rest: so aiding to convince the deluded, and comfort the sincere; to rebuke the hypocrite, and build up the true, but hesitating disciple.

Perhaps one of the principal sources of superficial sanctity, of fanaticism, of false religion, is unfaithfulness in applying the scriptural tests of Christian character; neglect of the Apostle's exhortations: "Examine yourselves—prove your own selves."*

* 2 Cor. xiii, 5

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Perhaps, likewise, one of the chief sources of anxiety and unrest to honest inquirers after holiness is a want of information as to the kind and amount of evidence necessary to authorize assurance. While some, and perhaps not a few, become the easy victims of delusion, many absolutely refuse to be satisfied with any thing less than miracle; multitudes are thus hindered, and, no doubt, long prevented, from entering further than the portals of religious experience, by perplexity and confusion upon this subject.

Every stage of religious progress has its distinctive marks, and may be ascertained with great certainty by giving heed to these. The incipient work of the Spirit, conviction for sin—asserts itself in an unmistakable manner; penitence has its infallible signs; justification is accompanied with its appropriate witness; entire sanctification is not without proof.

One may be a child of God, possibly, without a clear and definite witness to himself; nay, we doubt not, this is so in some instances, but such cases are not common, and may generally be traced to some peculiarity of the mind itself, or to untoward circumstances.

As men differ in natural traits, habits of mind, education, and physical health, their spiritual experiences may vary; but, with few exceptional cases, a genuine experience will not fail to be supported by sufficient proof. The manner and time of the great

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change will not always be manifest; but the fact, as a rule, will be unquestionable.

Religious experience is authenticated to the mind in two modes: First, inwardly, by the witness of the Divine Spirit conjointly with our own spirit. Second, outwardly, by the external manifestations—the fruits of the life. Where these are found coexisting, there will be but slight probability of delusion. The great danger, as intimated above, is unfaithfulness in applying the tests. Under most unfortunate teaching some are hurried on to profession without a clear understanding of their own case, and perhaps, in some instances, against their own convictions, with the vain hope that it will do them good; and having made profession, under the influence of pride, and a vague conception that it will in some way help them, they are induced to continue it; meantime they give sad proof to themselves, if they would observe it, and to others, who will not fail to see it, that they are laboring under a fatal mistake. If this is so with regard to regeneration itself, it is much more likely to be so with respect to entire holiness.

Let those who make profession of this grace, therefore, and such as may be earnestly seeking after it, hungering and thirsting after righteousness, consider well this subject, and strive for the full measure of proof of their high calling; and when they shall find in their possession the sufficient evidence, we will not say, let them no longer doubt—they will not; let

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them in the joy of their state, witness a good profession before many witnesses; let them arise and shine, their light being come, and the glory of God having arisen upon them." *

Should any, after prayerful examination, find want of evidence, what then? Shall they continue the profession? shall they commence it? By no means. As they dread the displeasure of God, let them not go beyond the truth. But shall they, therefore, yield to discouragement, and give over the effort? Certainly not. Nothing could be a greater calamity. Let them rather increase their exertions. Rising above all obstructions, gathering courage and resolution from former failures, with their eye steadily fixed upon the mark, let them now, in the strength of God, contend until they prevail. The very difficulties should nerve to increased exertion; the greatness of the prize stimulate to new and more strenuous efforts. And as he who contends for fortune rests not until he knows he has gained, so should not we, until certainty smiles upon success.

But we have lingered too long; let us now consider some of the evidences by which one may conclude himself to have attained the grace of holiness.

When entire sanctification takes place, it will be evidenced directly and indirectly.

I. Directly, by the joint witness of God's "Spirit with our spirits" that the work is done. Where this

* Isaiah lx, 1.

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witness is given, it is conclusive and complete Other testimony is only requisite to assure us that we are not mistaken in supposing this. When it is certain God's Spirit attests a work, that attestation needs no corroboration. The doctrine of the direct witness of the Holy Spirit conjointly with our spirit needs no vindication here, it is clearly a Bible doctrine. "We know that he abideth in us by the Spirit which he hath given us." * "The Spirit itself beareth witness with our spirit, that we are the children of God." † "We have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given to us of God." ‡ "He that believeth on the Son of God hath the witness in himself." § "For God hath not given us the spirit of fear; but of love, and of power, and of a sound mind." ‖ There is no dispute as to the fact, that the passages cited teach the doctrine of the witness of the Spirit. There is, however, a question as to whether they refer to a justified state alone. This has come to be a point of so much importance as to require extended notice.

There is no doctrine of the Scriptures more difficult to formulate than this of the witness of the Spirit, so as to make it clearly understood in what precisely it consists, and how it is rendered and cognized.

* 1 John iii, 24. † Rom. viii, 16. ‡ 1 Cor. ii, 12.
§ 1 John v, 10. ‖ 2 Tim. i, 7.

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This much we may say, the method of the Spirit's witness we do not conceive to be by sensible signs. It may be accompanied by such, but is not ordinarily; not by an audible voice, not by a visible manifestation, not by a sensible touch, not any thing of this kind: and yet the witness is direct and assured, as much so as though accompanied with outward manifestations. It is a consciousness wrought in the soul that a change is effected. The soul takes knowledge of itself, of its own state, and so bears witness to the change; the Spirit of God joins with ours, in that manner in which spirit can impress other spirit, and asserts also the same truth. We are conscious, or by some means assured, that such an impression is made, and made by the Divine Spirit, and though we cannot tell how, yet the soul knows, beyond a doubt, that the impression is from God. Thus God's Spirit, conjointly with ours, attests the change; and in their combined testimony thus rendered, without any external signs, the soul reposes with the consciousness of entire certainty. In the language of one of old, regarding the process, it may be he would say, "I know not;" but respecting the thing, he exclaims, "One thing I know, whereas I was blind, now I see."

One may be ready to exclaim, "How can these things be?" This is no new question. One of old, and he a ruler in Israel, propounded it to our Saviour, not, indeed, concerning the witness, but concerning

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the work itself. We borrow our Lord's answer: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." The fact you cannot question; the mode is a mystery. The manner of one spirit's communion with another spirit is shut away from our knowledge, but the fact of such communion is a matter of undoubted experience; the mode of the contact unknown, but the thing itself a part of consciousness.

But may one rely upon the witness here indicated? Is there not great probability of mistake? Take the blind man, whose eyes have been sealed in darkness for a life-time; whose sightless balls have rolled in rayless night; who, amid outward things, has groped his cheerless way for half a century, ever wondering what they were, what their appearance, what the beauties of color and form of which others spoke: take him out amid the splendors of the starlit sky, where millions of resplendent worlds bewilder the gaze; or lead him to the forest, or the mountain, or the river, or the ocean; or to gardens of flowers, or galleries of art; suddenly lift the vail: will he know the change? Open, among the ravishing strains of a cathedral choir, the ears of one born deaf; will he know it? Quiet the sufferings of the child of affliction, who has spent sleepless nights of pain; bring glad tidings to the broken heart; pour joy into the bosom filled with sorrow; hush the storm to the

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tempest-beaten voyager; lift the burden from the shoulders of the fainting; will they know it? And shall it not be known when the Spirit bears witness with our spirits that we are become children of God? when the heart that was broken is bound up? when the heart that was dead is made alive? when the heart that fainted under the burden of sin, and trembled at the impending wrath of God, is lifted up, and beholds, by faith, a smiling Saviour? If the watcher knows when midnight is past, the sailor when the tempest subsides, surely the soul shall know when the morning of peace breaketh, and the storm of guilt is hushed!

But how shall one discriminate between the witness of the Spirit in justification and entire sanctification? The Spirit is given when we are justified; what more may we expect when we fully attain when holiness is brought in? This is a plain case. The difference of the Spirit's witness in the work of justification and entire sanctification is not in the manner, so much as the thing which is witnessed *to*. It is the same Spirit; the phenomena are the same, but the testimony is to different facts, and consequently differs. When one is pardoned the testimony is to precisely that fact, that he is pardoned, made alive to God; but it is not that he is entirely sanctified. The Spirit, indeed, along with its witness to pardon, clearly indicates to the soul-remaining sin. In the immediate joy of its first testimony this may not be

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so, but it is so permanently afterward, when that excitement subsides. Not only does the believer know his remaining sin by his own consciousness of it, but he is likewise conscious of the reproving of the Divine Spirit on account of it, and of its urgings and promptings to a more complete salvation. Its witness of pardon coexists with its reproofs and urgings, and coexists consciously in the really Christian soul. It is thus a witness of the precise condition of the soul, both of its attainment and want. When he is entirely sanctified, the same Spirit bears witness again, just as he did before; but now it is to another fact, not that he is pardoned, but that he is entirely sanctified. And if the former change was known to his own consciousness, so also will this latter be. Thus the Spirit witnesses with our spirits to our religious state whatever it may be, whether of justification merely or entire sanctification.

We can see no more difficulty in supposing the Divine Spirit to give a discriminating testimony, than in conceiving of it as witnessing at all. If he may convey the attestation of pardon, he may also of purification. If of one experience, certainly of another. Nor can it be shown that his witness in the one case is either more comprehensible or more important than in the other.

To the above we subjoin the following extracts from Mr. Wesley:

"1. But what is the 'witness of the Spirit?' The

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original word, *marturia*, may be rendered either (as it is in several places) *the witness*, or less ambiguously, *the testimony*, or *the record;* so it is rendered in our translation.* 'This is the record,' [the testimony, the sum of what God testifies in all his sacred writings,] 'that God hath given unto us eternal life, and this life is in his Son.' The testimony now under consideration is given by the Spirit of God *to* and *with* our spirit. He is the person testifying. What he testifies to us is, 'that we are the children of God.' The immediate result of this testimony is, 'the fruit of the Spirit;' namely, 'love, joy, peace, long-suffering, gentleness, goodness.' And without these the testimony itself cannot continue. For it is inevitably destroyed, not only by the commission of any outward sin, or the omission of any known duty, but by giving way to any inward sin; in a word, by whatever grieves the Holy Spirit of God.

"2. I observed many years ago, 'It is hard to find words in the language of men to explain the deep things of God. Indeed, there are none that will adequately express what the Spirit of God works in his children. But perhaps one might say, (desiring any who are taught of God to correct, soften, or strengthen the expression,) By the *testimony of the Spirit* I mean an inward impression on the soul, whereby the Spirit of God immediately and directly

*1 John v, 11.

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witnesses to my spirit that I am a *child of God;* that *Jesus Christ hath loved me, and given himself for me,* that all my sins are blotted out, and I, even I, am reconciled to God,' or cleansed from all sin, and fully renewed in the image of God.

"3. After twenty years' further consideration, I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered, so as to make them more intelligible. I can only add, that if any of the children of God will point out any other expressions which are more clear, or more agreeable to the word of God, I will readily lay these aside.

"4. Meantime let it be observed, I do not mean hereby that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose that he always applies to the heart (though he often may) one or more texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong, though inexplicable, operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven," and that he is cleansed from all sin.

"5. Now, what is the matter of dispute concerning this? Not, whether there be a witness or testimony of the Spirit; nor, whether the Spirit does

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testify with our spirit that we are the children of God. None can deny this without flatly contradicting the Scriptures, and charging a lie upon the God of truth. Therefore, that there is a testimony of the Spirit is acknowledged by all parties.

"6. Neither is it questioned whether there is an indirect *witness* or testimony, that we are the children of God. This is nearly, if not exactly, the same with *the testimony of a good conscience toward God*, and is the result of reason and reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the word of God, and partly from our own experience. The word of God says, Every one who has the fruit of the Spirit is a child of God. Experience, or inward conscience, tells me that I have the fruit of the Spirit. And hence I rationally conclude, therefore, I am a child of God. This is likewise allowed on all hands, and so is no matter of controversy.

"7. Nor do we assert that there can be any real testimony of the Spirit without the fruits. We assert, on the contrary, that the fruit of the Spirit immediately springs from this testimony; not always, indeed, in the same degree, even when the testimony is first given. And much less afterward; neither joy nor peace is always at one stay. No, nor love; as neither is the testimony itself always equally strong and clear.

"8. That *the testimony of the Spirit of God* must,

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in the very nature of things, *be antecedent to the testimony of our own spirit*, may appear from this single consideration; we must be holy in heart and life before we can be conscious that we are so. But we must love God before we can be holy at all; this being the root of all holiness. Now we cannot love God till we know he loves us; 'We love him because he first loved us.' And we cannot know his love to us till his Spirit witnesses it to our spirit. Till then we cannot believe it. We cannot say, 'The life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.'

"Since, then, the testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our consciousness thereof.

"9. And here properly comes in, to confirm this scriptural doctrine, the experience of the children of God; the experience, not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this and in all ages, by a *cloud* of living and dying *witnesses*. It is confirmed by *your* experience and *mine*. The Spirit itself bore witness to my spirit that I was a child of God, gave me an evidence hereof, and I immediately cried, Abba, Father!' And this I did (and so did you) before I reflected on, or was conscious of, any fruit of the Spirit. It was from this testimony received that love, joy, peace, and the whole fruit of the Spirit flowed."

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I do not see how this occult subject can be further elucidated. If any one should say after all it is obscure, we are constrained to admit that it is so. But so is the beating of the heart obscure. We but know that it is so. We must be content; we cannot by searching solve the mystery. When God passes sentence of pardon on the soul of man, he witnesses to the fact, and the pardoned soul receives the testimony, but it has no way of explaining how. When he empties the soul of sin, and fills it with his own fullness of love, again he imparts assurance of the fact, but again the soul cannot tell how it receives the testimony. It knows that it is so. If any one can explain what is given in the first case, and the how, he will find no difficulty in the second. In each he will find, perhaps, that no words can advance beyond the inspired formula: "The Spirit itself beareth witness with our spirit, that we are the children of God." *

In this connection, and before we pass to consider the fruits of this state distinctly, we may say a word with respect to the more general spiritual phenomena immediately attending it.

In the moment of sanctification the emotive experience is doubtless various: some are exercised in one way and some in another; some have one class of emotions, some another. There is diversity of operation both with respect to the Divine and hu-

* Rom. viii, 16.

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man spirit. We may venture to suggest, however, some things very generally attending this wonderful change.

(1.) It is, perhaps, generally immediately preceded and accompanied with unusual illumination of mind, imparting clearer and more distinct views of the atonement, the nature of holiness, and the depth of internal corruption. As though a light were suddenly introduced into the soul, it is enabled to discern things which were before entirely concealed; the whole inner man being illuminated and the powers of the soul wonderfully quickened.

(2.) This is associated with a marked increase of faith. The soul, favored with this glorious illumination, realizes a strength of faith at which itself is astonished, which claims the promises with a certain assurance, and without a waver. The way of faith, which previously seemed indistinct, becomes all radiant and luminous; and its exercise not only easy, but at this point spontaneous. Yea, it no longer limits and fears to embrace the fullness of the promise, but seizes and appropriates it in all its extent.

(3.) Attending this wonderful faith is an immediate assurance wrought, as above described, by the Divine Spirit, and attested by the soul, that sin is all gone and the soul is purified. This assurance amounts to entire certainty in the conviction of the soul enjoying it.

(4.) Then follows, in some instances, great joy and

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ecstasy; but this, I think, is not the general experience. Ordinarily the soul at this crisis is filled with peace rather than joy; simple rest, tranquillity, a sense of complete satisfaction, attended, in most instances, with almost no emotion, in exceptional cases only with great rapture. The expectation of great rapture is common; this not unfrequently leads to difficulty. Holiness is deemed a change so glorious, that the experience is generally supposed to be attended with great demonstrations, and high and wonderful manifestations: hence, if mere peace be given, it is liable to leave the mind under some questionings of distrust; if, however, the work is genuine, all doubt is soon removed, and its subject left in undisturbed repose.

(5.) All this is accompanied with a sense of the Divine presence; of communion with God, and intimacy—*oneness*—peculiar to this grace; a feeling that God is all in all; a total abandonment of self and the creature, and a delightful acquiescence in the will of God, and calm repose upon him. I know of no language by which to describe this particular experience. One calls it "rest in God;" another, "fullness of God;" another, "sinking into God;" another, "union with God." I know not how better to describe it than as a sense of the Divine glory filling the entire soul; so that it finds its complete happiness in God, and neither desires nor consents to any thing, but only that which is agreeable, or supposed to be agreeable, to the Divine will.

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And now, the soul being brought into this sense of union and communion with God, its life will be in him, and this will be evidenced further by its fruits.

II. Hence we proceed to state, in the second place, that sanctification is evidenced indirectly by its fruits. "By their fruits ye shall know them," is a good rule; and we might, with great propriety, add, by your fruits ye shall know yourselves. There are certain fruits which proceed from sanctification, which must exist where that grace itself exists, as evidences of its presence, and certain other and counter fruits, proceeding from unsanctified dispositions, which must necessarily exist where it does not, as manifestations of its absence. Now these fruits, if carefully considered, must constitute a most important branch of evidence in the case. By fruits of sanctification we mean both certain states of experience and certain products of these states; or, more properly, products of sanctification, with respect to tempers and actions; fruits manifested in the inner man, and fruits exhibited in the outer man. These must severally be examined to bring out all the evidence attesting in the case. And would that an impression could be produced in these connections of the importance of the matters now in review and under examination!

"By what 'fruit of the Spirit' may we 'know that we are of God,' even in the highest sense?

"By love, joy, peace, always abiding; by invariable long-suffering, patience, resignation; by gentleness,

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triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, evenness of spirit; by temperance, not only in food and sleep, but in all things natural and spiritual.

"What are the fruits or properties of this love?

"St. Paul informs us at large, love is long-suffering. It suffers all the weaknesses of the children of God, all the wickedness of the children of the world; and that not for a little time only, but as long as God pleases. In all it sees the hand of God, and willingly submits thereto. Meantime, it is kind. In all, and after all, it suffers; it is soft, mild, tender, benign. 'Love envieth not;' it excludes every kind and degree of envy out of the heart; 'love acteth not rashly,' in a violent, headstrong manner, nor passes any rash or severe judgment; 'it doth not behave itself indecently;' is not rude, does not act out of character; 'seeketh not her own' ease, pleasure, honor, or profit; 'is not provoked;' expels all anger from the heart; 'thinketh no evil;' casteth out all jealousy, suspiciousness, and readiness to believe evil; 'rejoiceth not in iniquity;' yea, weeps at the sin or folly of its bitterest enemies; 'but rejoiceth in the truth,' in the holiness and happiness of every child of man. 'Love covereth all things,' speaks evil of no man; 'believeth all things' that tend to the advantage of another's character. It 'hopeth all things,' whatever may extenuate the faults which

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cannot be denied; and it 'endureth all things which God can permit, or men and devils inflict. This is 'the law of Christ, the perfect law, the law of liberty.'

"And this distinction between the 'law of faith (or love) and 'the law of works,' is neither a subtle nor an unnecessary distinction. It is plain, easy, and intelligible to any common understanding. And it is absolutely necessary to prevent a thousand doubts and fears, even in those who do 'walk in love.'"

In regard to certain persons in London, who made profession of this state, Mr. Wesley held the following language, showing what he found wanting in the evidence they furnished of a sanctified state, and so showing what evidence he thought requisite. To this extract we do well to take heed.

"But some who have much love, peace, and joy, yet have not the direct witness; and others who think they have, are, nevertheless, manifestly wanting in the fruit. How many I will not say; perhaps, one in ten; perhaps, more or fewer. But some are undeniably wanting in long-suffering, Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in every thing give thanks, and rejoice evermore. They are not happy; at least, not always happy; for sometimes they complain. They say, this or that is hard!

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"Some are wanting in gentleness. They resist evil, instead of turning the other cheek. They do not receive reproach with gentleness; no, nor even reproof. Nay, they are not able to bear contradiction without the appearance, at least, of resentment. If they are reproved or contradicted, though mildly, they do not take it well; they behave with more distance and reserve than they did before. If they are reproved or contradicted harshly, they answer it with harshness; with a loud voice, or with an angry tone, or in a sharp and surly manner. They speak sharply or roughly when they reprove others; and behave roughly to their inferiors.

"Some are wanting in goodness. They are not kind, mild, sweet, amiable, soft, and loving at all times, in their spirit, in their words, in their look and air, in the whole tenor of their behavior; and that to all, high and low, rich and poor, without respect of persons; particularly to them that are out of the way, to opposers, and to those of their own household. They do not long, study, endeavor, by every means, to make all about them happy. They can see them uneasy, and not be concerned; perhaps they make them so; and then wipe their mouths and say, 'Why, they deserve it; it is their own fault.'

"Some are wanting in fidelity, a nice regard to truth, simplicity, and godly sincerity. Their love is hardly without dissimulation; something like guile is found in their mouth. To avoid roughness, they

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lean to the other extreme. They are smooth to an excess, so as scarce to avoid a degree of fawning, or of seeming to mean what they do not.

"Some are wanting in meekness, quietness of spirit, composure, evenness of temper. They are up and down; sometimes high, sometimes low; their mind is not well-balanced. Their affections are either not in due proportion—they have too much of one, or too little of another; or they are not duly mixed and tempered together, so as to counterpoise each other. Hence there is often a jar. Their soul is out of tune, and cannot make the true harmony.

"Some are wanting in temperance. They do not steadily use that kind and degree of food which they know, or might know, would most conduce to the health, strength, and vigor of the body; or they are not temperate in sleep; they do not rigorously adhere to what is best for body and mind; otherwise they would constantly go to bed and rise early, and at a fixed hour; or they sup late, which is neither good for body nor soul; or they use neither fasting nor abstinence; or they prefer (which are so many sorts of intemperance) that preaching, reading, or conversation, which gives them transient joy and comfort, before that which brings godly sorrow, or instruction in righteousness. Such joy is not sanctified; it doth not tend to, and terminate in, the crucifixion of the heart. Such faith doth not center in God, but rather in itself.

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"So far all is plain. I believe you have faith, and love, and joy, and peace. Yet you who are particularly concerned know, each for yourself, that you are wanting in the respects above mentioned. You are wanting either in long-suffering, gentleness, or goodness; either in fidelity, meekness, or temperance. Let us not, then, on either hand, fight about words. In the thing we clearly agree.

"You have not what I call perfection; if others will call it so they may. However, hold fast what you have, and earnestly pray for what you have not."

To these lucid suggestions of Mr. Wesley we will add a few brief reflections, and close this chapter.

Entire sanctification is a state of absolute freedom from sin, properly so called, as above described; it will, therefore, evidence itself by the absence of sin. Any sin, whether of the motive, of the will, of the desire, or of the life, negatives its existence. To conceive of entire sanctification as coexisting with sin properly so called, is to conceive of the truth of contradictory propositions. Either it must be admitted that it is possible to men to be without sin and to live without it, or the doctrine of entire sanctification must be surrendered; for sin cannot be a constituent element of entire sanctification. The reader need but refer to the disquisition contained in section four, to refresh his recollection of the limitations

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allowed to coexist with this state, to perceive that none of them include sin. Man as man is, and must continue while in the body and when out of it, a finite and limited being in all his powers. But finiteness is not sin; limitation of perfection is not unholiness. There is no need that he should remain contaminated by sin. Here is good and plain ground upon which to test ourselves; and with sincerity and care we shall be very likely to arrive at the truth. Are your motives pure? your volitions in harmony with the will of God? your desires single? your acts holy, according to your gracious ability? are these things so unintermittently?

Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? covetous of riches, of vain pomp and parade, of indulgence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature!

Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them,

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and continue to make profession of holiness. These are not infirmities; they are indications of want of grace. Remember that secret sins—sins unknown to all without—sins of the imagination, of the thought, of the heart—sins of desire and affection—are sins. Men may not see them; in their eyes you may be blameless; but the pure and holy God sees them, and condemns them. Until grace shall have thoroughly purged your soul, and you are made conscious thereof, you still need to cry unclean, unclean.

Your duties. How with regard to these? Do you delight in them? are they your pleasure? do they constitute your chief joy? When God evidently calls, do you go willingly, though it be through the furnace; through persecution; through losses, reproaches, sorrows? In the midst of all, is God your joy and rejoicing, and can you say, "The will of God be done"—enduring patiently, and performing joyfully, "as seeing Him who is invisible?" Is your will as God's will? Does he find in you no murmuring, no drawing back, no displeasure; but on the contrary, submission and joy?

Your experience. How upon this point? Have you an unwavering confidence in God? Is your peace of mind full? Have you joy in the Holy Ghost? Do you have free communion with God? Do you realize within a consciousness of purity? Though, without, there be tempest or calm, sorrow or joy, trial or triumph, do you still, in every case,

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find a full communion between your soul and the Divine Spirit? By this we do not mean that you are always to be happy, ecstatic; but always to realize union with God, whether you sorrow or rejoice. Do you rejoice even in tribulation? and is the life that you live altogether by the faith of the Son of God?

Are you entirely the Lord's? Ponder this question. Look well to it. Have you any thing which you do not hold in God? Are you separate from him at any point? Are you opposed to him in any thing? Are your actions and enjoyments all in unison with him? Are your influence, your property, your entire position, and your whole life, so far as you can control them, with him? Are you wholly the Lord's? In your work, in your rest, in your indulgences, in your denials, in your affections, in your volitions, in your associations, in your endeavors, are you always, every-where, by intention and effort, in union with God?

If to the above questions you can with honesty return a favorable answer, then may you conclude that you are one with the Lord, that you are entirely sanctified.

These are severe tests, but they are not more searching than truth and honesty require. If you shrink from the ordeal, you furnish the best proof that you are cherishing delusion as to this high state. If they should seem to condemn you, be not discon-

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solate. You are not therefore without hope. You are still a child of grace, and what is wanting may be at the eve of completion. Only be faithful to yourself and allow no temporizing, no tenderness toward real faults, and all will yet be well. Remember how great a thing you aspire to; to be holy; to be holy in a sinful world, among sinful men, with innumerable infirmities and temptations to hinder and harass you. Remember, too, that while you need evidence that will be sufficient to support such a profession to your own satisfaction, you must also furnish the proof of the genuineness thereof to others. This you are morally bound to do. It is not enough that you know for yourself. You must give proof. Your light must shine; otherwise you will dishonor your profession. You need, therefore, constantly to ask yourself, not only, Am I holy? but, Do I live it? Do I convince my family of it, my neighbors, even my enemies. Is it apparent not only in church, amid the hallowed sanctities of worship, but when I trade, when I mingle in debate and strife, when I am chided and maligned, when I am off my guard and taken by surprise, when I am in the dark and among strangers. These are the questions which will test this grace. Does God know you to be holy in heart and life, and all manner of conversation?

Then if these things be so you will be happy. Nothing can hinder; neither poverty, nor persecution, nor calamities, nor disappointments, nor any

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other evil, can separate you from the love of God, or rob you of the joy of holiness. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." *

In the world, you live above the world; a man, you bear in your bosom an indwelling God; alive, you are *dead;* and dead, you are *alive!*

Sublime privilege! Glorious state! The life of heaven infused into a soul upon earth! Well may you rejoice, "for great is your reward in heaven;"

* 2 Cor. vi, 1–10.

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yea, upon the earth. Even now you have the foretaste of the feast ineffable; the first-fruits of the glorious harvest of immortal joys. Go forward, witnessing a good profession; shine as lights in the world; glorify your Saviour upon earth, and he will glorify you with the glory he had with the Father before the worlds were. In sorrow and in joy, let your motto still be, "Holiness to the Lord;" ever looking forward to that day when he shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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CHAPTER IX.

HOW ENTIRE HOLINESS MAY BE RETAINED.

THE work of good government is but half done when anarchy is reduced to order—when rebel states are subjugated; it remains that such measures be instituted as to preserve the restored harmony. Without this latter, indeed, the former, though a glorious achievement, may be void of good.

One seeks fortune. After long and arduous struggles he succeeds. What now? He loses it to-morrow. Its gain was of no advantage to him; his toil was devoid of benefit. One possesses a key by which he may enter into the king's palace. He invests himself in the royal robes. To what purpose? It is but for a minute. He is driven forth again to the adze or shovel!

How may good governments be perpetuated? How may fortune be retained? How may honor and power be preserved? If to gain is desirable, to keep must be even more so.

The case is precisely analogous with respect to the great boon of which we treat in this work. It is not sufficient that we know how to obtain; it is not sufficient that *we have obtained;* we must know, also,

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how to keep when we have made the acquisition. The secret of its preservation is not less important than the secret of its possession.

A greater mistake could not be committed than to suppose that the gracious life once implanted in the believer's heart will be retained without effort. Character among finite beings is eminently mutable —liable to change; and to be perpetuated in one form requires nurture and vigilance. Surrounded, as all of us necessarily are in this state, with counter currents of influence, all acting upon us ceaselessly, with greater or less force, and, in their degree, each having a tendency to leave its impression—the most powerful making the deepest impress—nothing can be more obvious than the absolute importance of constant attention and activity. These influences need not, indeed, act upon us disastrously, but they will act upon us certainly, and, if evil, unless resisted, will leave baneful effects. A man enters upon the day with unsullied honor; he is tempted; he yields; his honor is in the dust. A Christian goes forth to duty with a conscience void of offense, with a heart pure; evil presents itself; he is overcome; his purity is marred, his conscience violated. Not a day passes in which there are not some such liabilities. We may not discuss here the mooted question of the possibility of a believer's final apostasy. Whatever may be the truth upon that point, all agree that during life, amid the enticements of the world and the seduc-

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tions and temptations of sense, and the frailty of human weakness, the best men are liable to fluctuations of character; now drifting away and anon recovering; now aglow with holy fervors, now declining and cold; now in the mount of sacred fellowship, breathing and living the very spirit of heaven, anon in the valley, and bowing down under heaviness and manifold darkness. In these diverse states, we must believe the soul varies in sanctity, and cannot doubt that it suffers in its actual character as well as feelings. Doubtless mere changes of the emotions may exist without radical changes of character. Neither sorrow, nor temptation, nor even great heaviness of spirit, nor yet absence of conscious fellowship with God, necessarily imply either backsliding or sin. It is not of these we speak, as among the changes by which character suffers, but of those yieldings to evil influence by which we grieve the Spirit and consciously depart from God. Placed in the midst of these external evil influences, and beset with human frailties, what, we now particularly inquire, can be done in order that a sanctified soul may preserve its state and character; that it may be in the evening what it was in the morning; this week, what it was last; this year, what it was the former year? A more interesting practical inquiry could scarcely be started. We will endeavor briefly to answer it.

And we should never, when contemplating the

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subject of actual salvation, lose sight of the fact, that we are co-workers with God; he works, and we work with him. It is so in the incipient motions of the soul toward salvation, and so throughout all subsequent stages of the work; so in the beginning, so in the progress; so in attaining, and so in maintaining, each several state of grace. This is so plain as to need no illustration. But the question recurs, What must we do in order to retain the grace of entire sanctification?

1. We answer, first: we must acquire the habit of constant watching against sin. The tempter is a vigilant and insidious foe, ever on the alert, ever cunning, and full of artifice. We need to be as wakeful and vigilant. There is no time when he may not approach us, no place so sacred that he will not dare to intrude himself. Even in the privacy of the closet, at the communion, in the sanctuary—when we are alone, when in society, when musing, when conversing, when preaching, when praying, when praising, when engaged in business, when seeking pleasure, when employed, when idle—he ever lurks near us, and seeks our ruin. He often disguises his true character; sometimes appearing to us as an angel of light, using the honied tones of friendship, professing love, consulting our good, wearing the mein of disinterestedness; now flattering, that we may become vain; persuading, that we may consent; raging, that we may yield; and with a thousand other

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modes, seeking either to surprise, conciliate, or overwhelm us.

Our only safety is in watching against him; guarding, with sleepless vigilance, the sacred precints of the soul, that, if he enter, he be not entertained; nay, that he be refused an entrance—repulsed at the portal. This will require watching over our thoughts, that they be not idle, empty, vain, improper; over our motives, that they be not sinful, carnal, selfish, worldly; over our affections, that they wander not from their true center, fix not on wrong objects, exist not in an inordinate degree, seek not sinful indulgence or gratification.

Some are ready to exclaim, But such watching would become wearisome, and render the service a hard and impracticable duty. No, not if the soul is free to it. No duty is oppressive if we love it. By the grace of God, inwardly helping us, and the *instincts*, if I may employ the term, of a sanctified soul —by which I mean no more than its ready, almost spontaneous effort—it may be done, and done with ease—but even though it were wearisome, this is not our rest; and if holiness be worth possessing, it is worthy of the effort requisite to its attainment and preservation. The state itself makes the duty sweet, the vigils pleasant. Love loves to watch, and run errands, and go through wearisome toils; more yet, to brave dangers and self-denials, and crosses and losses for the beloved.

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2. Would you maintain a sanctified state? Then must there be on your part an absolute refusal to comply with temptation under any circumstance, to *any degree.* The slightest compliance is death. We would impress this deeply upon your minds. It is a very different thing from the watchfulness advised above. A sentinel may be very watchful, but not faithful; he may see the enemy, but not sound the alarm; nay, may make terms with him. You are not only to watch the approach of sin, but absolutely and totally to refuse it! It matters nothing though the temptation be powerful, though the indulgence be venial, you may not yield. You may not parley if the case is unequivocal. If doubtful, you must shun the appearance of evil. Let the purpose be inflexible, that you will not go one step—not even look with a desire—toward the path of the transgressor; "avoid it, pass not by it, turn from it and pass away." This is your only safety, if you would maintain your relation to God. If you will compromise, if you cannot consent to exercise such firmness of purpose, you need not calculate upon success; it is out of the question. It may require strength: you will have it. As your day is, so your grace will be God will not leave you to struggle alone. If you use what you have, you shall never lack for whatever more may be needful. Remember this, and be not dismayed though your foes gather upon you like the tempest; though their name be legion; though you

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seem to be helplessness in their hands. Trust in God, be of good courage; greater is he that is for you, than all they that are against you.

Remember that a single compliance, even in matters apparently trivial, will soil your garments. Small is the door through which evil enters, but, once opened, the floods speedily devastate and destroy.

3. Live in the use of all the ordinary and instituted means of grace. Some who, perhaps, were truly sanctified, have committed a deplorable and fatal error upon this point. Finding themselves greatly sustained and strengthened they have vainly imagined that they need no longer employ the ordinary means. Some have been heard to say that they found no further occasion for prayer and other helps that were indispensable in a merely justified state However sincere such may have been in the outstart of their experience, they have evidently reached a dreadful state of delusion and fanaticism. The means of grace, as instituted of God, are undoubtedly essential to spiritual sustenance when they are practicable, that is, when within reach. To neglect them is a contempt of God's gracious provisions, which must induce his displeasure; and it is a direct violation of his order, which includes the use of means as a duty, the neglect of which, therefore, is sinful. No one has a right to make the experiment; and whoever does will certainly fall into condemnation. Our own inference would be precisely contrary to the

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one we have just referred to. While a Christian, in proportion as he is advanced, may discern more clearly the nature of means, and so trust less in them and more in the great agency which they secure, he will, at the same time, be more regular and punctual in their use, honoring them as of Divine appointment, and deriving profit from them as aids to growth. We may name as important,

Prayer—Prayer of all kinds, as occasion may require; but particularly closet prayer, which is only another name for inward looking to God, generally performed in secret places. This, with a sanctified soul, will become a habit; its breath will be prayer. This will be a constant, though it may be, and doubtless to some extent will be, an unconscious or rather spontaneous exercise.

"Pray without ceasing," is an injunction which a perfectly holy soul will perform. Prayer is its vital breath. Every-where and always it will pray. Nor though it thus constantly prays, will it neglect special seasons of prayer, when more deeply and secretly it lays itself bare to its Heavenly Father's inspection. Great is the mistake often made, when, after some supreme moment, the soul is permitted to go too long without prayer, until, driven by returning weakness, it renews its pleadings. Daily special prayer, and an unintermitting habit of prayer, are the conditions of keeping the soul full of God.

Meditation—To preserve this state much medita-

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tion and inward looking is useful. Seasons of serious thoughtfulness of this kind are indispensable to spiritual growth, and even to the continuance of spiritual life. In such retired seasons the soul takes her reckoning, resolves upon her course, and strengthens her resolution for after contests. We are not, indeed, to go out of the world, nor to tear ourselves away from business; not to abandon our post; but, while surrounded with the storm and strife of life, we must often draw within ourselves and take heavenly observations. The soul will stifle and die, amid the murky atmosphere of the world, if we do not often rise upon wings of holy meditation to the eternal regions.

Searching the Holy Scriptures, with an humble, honest, teachable spirit. This we believe an important means, in proportion as it may be practicable. It will supply the soul with armor, enlarge its powers, help it for resistance and progress, and strengthen all the elements of its life.

The Sacrament—the holy communion. Perhaps no means will be attended with so great comfort, so much profit. Let it, therefore, never be neglected, and never idly or inconsiderately attended to, but with due preparation, and much prayer, and humiliation, and thanksgiving.

Christian communion, or conversation and intercourse with those who enjoy, or are seeking, a high spiritual state. This is of great value. It encour-

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ages, strengthens, and corrects. Reading religious biography is of this kind. It is communion with the holy dead, as conversation with the living is communion with them. Holy men of old "spake often one to another, and the Lord hearkened and heard" them! so let us do, and the Lord will hear us also, and, when he hears, will bless.

Still, much discrimination needs to be practised here. Many excellent people are not judicious counselors. Some are wanting in judgment; some, fanatical, or morbid, or ignorant, or narrow—teaching for commandments the traditions of men; bearing self-invented burdens and imposing them upon others; not wise, however good. One needs to use discretion in no case so much as upon this subject in the choice of his friends. Beware of new lights—of bold, confident, forward persons, self-constituted teachers—separatists, censorious, opinionated Pharisees. Beware of cant, of sanctimoniousness, of party shibboleths, of names. These are not of Christ and tend to harm. Be simple, sincere, and earnest; and in quietness, and without a "Lo here!" or "Lo there" of ostentatious display, in the use of divinely appointed means pursue your course. You cannot fail of success.

4 Consecutive, or rather perpetual, consecration. This, to some, may seem to be included in the resolute resistance of every approach of sin. However this may be, it does not do away with the need of the remark we wish to make under this head. Entire

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consecration, as a means to the attainment of sanctification, has been explained in another connection; what we wish now to say is, that it is a means, and an indispensable one, of its preservation. It is so vital that the state cannot exist a moment in its absence. Hence, let it be remembered that the consecration which precedes this state is likewise to continue in the same degree after it is gained, for its perpetuation. It is a constant, uninterrupted, and unending consecration; a point carried on into an endless line.

Let it not be inferred that these advices imply so much effort as to be impracticable. It is not so; it requires, comparatively, no effort for an honest man always to be honest; a benevolent man, always to be benevolent—he is so unconsciously. It is so, with respect to this grace, in a measure. The principle established will operate with ease; all that we have to do is to be watchful, not so much to keep it active as to prevent its violent interruption. Unconverted sinners think it a very hard thing to be even a tolerable Christian; the Christian does not find it so. He meets with some places of difficulty; much of the time he gets along without conscious effort; yet he must use means all the time. It is so with the higher grace of holiness. The absolute necessity that certain means be in constant requisition, does not imply a distressing effort. A man must use means to live, and use them constantly; but he need not always be in

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agonizing exertion or painful struggle to avoid death. It is so with regard to every thing pertaining to character; means are in perpetual requisition.

5 The life of holiness is eminently a life of faith. We have before said it is attained by faith; we now say it cannot continue a moment without faith; faith is its very root and sap. The same faith which at first introduced the principle preserves it. But we are not, therefore, to suppose the soul must always be in painful endeavor. Faith, in the heart of a Christian, operates when he does not think of it, produces fruits without his consciousness. It is obvious, that holiness can only coexist with faith. Would you retain the state? Maintain the vital principle; watch against every tincture of unbelief, every approach of infidelity; let the life you live be by the faith of the Son of God. Not only realize "Thou God seest me," but ever see him; keep him constantly before your mind; and so, ever recognizing him, you will not sin; you will live only in him; he will become "all in all."

We have feared that some have fallen into delusion upon the subject of faith. They seem to have the idea that it is a kind of magic cure or exterminator of the virus sin, by which they are enabled to retain entire sanctification along with occasional evil practices; a kind of master key, or "Open Sesame," by which they can at will unlock the door of grace and put on the robes of holiness; a means or wand, whose

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mysterious power is available at command, by waving of which in the evening, the sins of the day all vanish A greater delusion could not be. Faith is not something which one having learned how to use, he is enabled to sin, and get rid of his sin dexterously—enabled to renounce or soil, and then restore, sanctity at will. Rather, it is that mysterious hand by which the holy soul clings to God amid all temptation, and so is kept from sin.

6. Acquire the habit of living by the minute. Learn the secret of that wise counsel, when properly understood, "Be careful for nothing." Not that you are to be careless; but let each minute provide for itself. Let it not be supposed that you are not to act for the future, but act by the minute. Take care of this moment now, while you have it, and the next when it comes; you will not then neglect any. You can live this minute without sin! Is it not so? Do it, then. Never mind what is before you. Do not sin now. When each successive minute comes, do likewise. If you will do this, you will not sin at all. Days are made up of minutes; if each one is sinless, the day will be so. Now try this. Nothing is easier, nothing is more wise. Live by the minute. Carry on your business, trade, labor, study, plan for the future, by the minute. Trust in God now; do God's will now; do not offend God now. If you will observe this simple rule you will not fail. What more need we add? Surely, if these advices be followed,

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and they certainly are practicable, you will not come short. May Heaven prosper you!

It is implied in all these advices, of course, not that your efforts efficiently keep you, but instrumentally: you employ the means, God is the efficiency. He gives you the power to work; and when you work, he co-works with you and in you. So you "are kept *by* the power of God, *through* faith."

We will append to this chapter a remark upon the subject of regaining this grace, if at any time it should be lost. There is some difference of opinion among Christians as to the extent of lapsing or falling away possible after conversion. We need not say that we are among the number who believe in the possibility of entire apostasy; upon this belief, however, in these connections, we do not insist. We only avow our belief that a merely justified Christian may sin against God and forfeit the grace of justification; and, further, that a sanctified Christian may lose the grace of sanctification, yea, and also of justification. Sanctification includes justification; it may be lost, and justification retained; or both may be lost at one and the same time. This last shade of idea we wish to impress. Not every thing that would mar a perfectly holy character would destroy the filial relation of the believer; as that relation subsisted prior to entire sanctification, so it may remain when that state is marred—ceases. Or the loss of entire sanctification may be attended, or im-

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mediately followed, by acts which also utterly destroy the earlier and inferior blessing of justification.

Now, in answering the question, How may one who has enjoyed the grace of entire sanctification, and lost it, be restored? it is obvious reference must be had to the extent of his lapse, the condition into which he has fallen. Much more may be necessary for one than for another—a different kind and amount of effort. One has fallen from the summit of a mountain into a deep gulf at its base; another has just perceptibly declined slightly down its slope: one will need much more to regain the apex than the other.

Has one who was evidently a truly sanctified child of God fallen entirely away, become sevenfold more the child of the devil than he was before? In addition to the enormity of his sins, has he continued long in this state? How dreadful his condition! One is almost ready to conclude there is no mercy, no salvation for him; "that to renew him again to repentance is impossible." We would not go so far; yet we think the chances are, he never will be restored. Should he, however, in his abyss of sin, ever awake, and think of returning to his injured and dishonored Saviour, deep and painful will be his conviction; broken, indeed, will be his heart; his cry will ascend as from the very belly of hell; and the probabilities are, he will find trouble and sorrow. Not because the Saviour will be less merciful, but

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because he will find it hard to confide in mercy which has been so much abused. Not because the blood of Jesus will be ineffectual to wash away his sins, but because he will find it difficult to avail himself, by faith, of that blood which has been trampled beneath unhallowed feet. Should one who has fallen so deplorably chance to read this page, we would speak to him in behalf of his abused Lord; and yet our words shall be kind. See what you have done! How great is your sin! Think of other days. Call to mind the goodness of God. Behold yourself now! Are you overwhelmed?—filled with shame and sorrow? It is well. Will you return? Will you come back to the arms of your slighted Saviour? Do you say, How can I?—there is no mercy. Say not so. There is mercy, if you have a heart to seek it. Come as first you came. The same Saviour can still save, his blood will still be efficacious. You need to commence again at the beginning, to relay the foundations; but do this, and all will be well. The cup is bitter, but you need to drink it, the path thorny, but you must travel it. It may be your sorrows will be greater than before: you must suffer them. But this one thing remember, and let it sustain you: if you will retrace your steps, if you will make the needful efforts, you may again be happy.

But your case is not that which is described above; the advice does not meet your particular want. You have not entirely forsaken the Saviour. You are

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still a Christian, in the enjoyment of a good hope, outwardly witnessing a good profession, and inwardly enjoying some of the sacred influences of the Spirit; but you are not in the high grace of a former experience.

The love of the world in an undue measure, yielding to the force of some temptation, neglect of some duty, want of watchfulness, has laid waste your confidence. You have departed in some degree from God; your thoughts, or your affection, have been given to an improper object; you have preferred your own will to the will of God in some particular, you have let in vanity or sloth, pride or impatience, uncharitableness or selfishness; you have ceased to be entirely the Lord's; guilt has ensued, condemnation is upon you. You feel it; you are unhappy. You do not doubt your relation, but all is not right within. Humble yourself before God, confess your fault, return: wherein you have departed in thought, affection, volition, or deed, at once correct the wrong, and expect God to renew you again. There may be times and circumstances when the confession of your departure to the Church may be necessary. If it has been manifest, it will bring your profession into discredit, and if secret, it must violate your own sense of propriety should you continue the profession without an admission of your temporary departure. So soon as you return heartily to God he will return to you: but it must be a full, hearty, entire return; not a

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mere desire, not a convulsive effort, not a declaration, not a semi-sincere and half-earnest thing; you must come as first you came, with an entire offering, and God will accept it. If you shall find great difficulty, as perhaps you may—it is possible even more than at first, for your reproof—you must overcome, overcome as at first, not in your own strength, but in the strength of God, which will become yours, by the use of the means with which you are sufficiently acquainted.

And should any who have lapsed from this blessed experience chance to read these pages, we would say to them, Return; retrace your steps. You cannot, whatever other Christians may do, find rest in an inferior state. You know the more excellent way. Duty calls you with a tenfold voice: do not turn away, be not overcome with discouragement, let not self-upbraidings hinder you. You now know the cause of your loss—you may succeed better—try again. Privilege invites, duty points the way, your unsatisfied heart urges, the Spirit moves—do not delay.

Whatever be the extent of your departure, whether of long or short duration, into more grievous or less guilty backslidings; whether you have lost all, or only a part of your religious character, stop now. Go not one step further. Turn at once to your dishonored Saviour; bring back your heart, guilty as it may be, and become his again. Think not your case

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is hopeless. It may be deplorable—dreadful. You may have deeply grieved the Spirit, reproached the Redeemer, insulted the Father; still, if you will return, there is no occasion for despair. See how much is involved, and, as you would not risk your undoing, make haste to find what you have unhappily forfeited.

Look before you. It is high time that you awake out of sleep. What you do must be done now. A moment, and it may be too late. O that we might feel how much depends upon immediate and thorough action; how much and earnestly we are called to work now, and to work diligently, seeing that "the night cometh, in which no man can work!"

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CHAPTER X.

HINDERANCES TO THE PRESENT ATTAINMENT AND PERMANENT RETAINMENT OF HOLINESS.

WHY is not this high and desirable experience generally attained by Christians? This is a point worthy of more extended consideration than can be bestowed upon it in this connection; yet here we may venture to suggest a few reasons. The two cardinal reasons were hinted at in the introductory chapter to this work; "a failure clearly to apprehend privilege, and consequent insensibility to obligation." But these causes of neglect and immaturity arise out of others, and produce, in their turn, a complication of other and inferior hinderances. The reason why Christians generally are not entirely sanctified is not because it is not their privilege; not because they have sought for this great blessing earnestly and persistently, and have failed to attain; not because of the insufficiency of ordained means to bring them to its possession; not because they do not need it; not because God does not will it; not because the blood of Jesus was not shed for it; not because the Holy Spirit is not able to effect it; not because duty does not require it; none of these. It is not because Christians do

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not, on the whole, prefer holiness; not because they would not wish to be delivered from sinfulness; not because they are entirely without efforts in this direction. Most Christians, perhaps there are no exceptions, do have hours of deep and earnest solicitude, and crying to God; do mourn over their short-comings, and cherish habitual aspirations and longings after a higher state—a state faintly apprehended, and fitfully sought after. But they do not succeed, in a majority of instances, until near the close of life, perhaps in the very struggle of death, for many painful reasons, among which we may name particularly the following:

There is an obvious reason why this experience is not ordinarily attained at the same time that regenerating grace is; namely, the mind of the penitent is not turned to it distinctly at all; perhaps not one in a thousand ever think of it at that time. Their whole effort is directed to the gain of pardon and reconciliation. For this they pray, and weep, and mourn. The cry of their heart is, "God be merciful to me a sinner," "Save, or I perish." Their faith is kept upon this one object. Allowing, therefore, entire sanctification to be a distinct work, as we do, and allowing that its condition is faith, it is no marvel that it is not obtained synchronically with pardon. It is not asked for, it is not believed for; it is not, of course, bestowed.

It is safe, indeed, we think, to say that, however

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it may be possible for entire sanctification to ensue immediately upon pardon, or even coetaneously with it, it is not the established order. We do not mean that it is not common merely, but that it is God's order that it should not be common. It is an after-work. Its conditions follow the former experience. It is a growth of the newly-implanted life. We have shown before how it may be more or less rapid, may be reached quickly or tardily, or ultimately attained in an instant; but we are not able to doubt that it is in the economy that it should be a progressive work.

Ordinarily, perhaps we might say almost universally, the mind of the returning prodigal is engrossed with his outward actual sins, not so much with his inward corruptions. It is for this reason, presumably, that he realizes more the urgency of pardon than cleansing, the desire of forgiveness rather than the need of entire purity. Startled by the discovered heinousness of his crime, he thinks only of deliverance from its curse.

When, in answer to his earnest repentings, and prayers, and faith, he obtains pardon, and the Spirit of adoption, whereby he cries, Abba, Father, he is completely happy; more he might hardly be able to contain. The love of sin, and its motions, for the present, seem to be extirpated; his enemies that are not cast out are concealed, and he does not even know their existence, certainly the dread of them

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does not disturb him. His soul rests for the present in perfect peace. Time passes on, temptation comes, and now he feels an inward motion—the uprising of some unholy temper. This first motion to evil is followed by others of the same kind; and the young convert awakes to the fact that there are lurking enemies within him, seeking to bring him again into captivity. He is surprised to find that, though he cannot doubt his pardon, (if indeed the new discovery does not awaken doubt,) and though conscious of the great change he has experienced, and though assured of the love of God, yet he is not entirely sanctified He awakens to the consciousness of an evil lying deep within—intrenched in his very nature. The discovery brings distress. It is not enough that he is pardoned, he now feels that he must also be healed.

But hinderances arise! and alas, but too generally, hinderances which long keep the enemy in possession of the heart, so as to disturb its peace, and divide its empire.

The first hinderance we shall name is that of defective and unsound teaching, and, consequent upon this, confused and incoherent views; as expressed in another connection, privilege is not apprehended, duty is not enforced. There is not sufficient plainness and simplicity in the teaching of the pulpit. The doctrine is too much taken from its connections, and presented in such a manner as to intimidate and confuse, rather than enlighten and encourage. The

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subject is mystified, and made to assume the character of the marvelous and impracticable; whereas it should be placed before Christians in simple earnestness, as a part of their common privilege and calling. Many are made to believe that some sin is absolutely necessary, that entire deliverance is impossible; these, of course, reconcile themselves to their lot. Others are taught that entire freedom is possible, yet such is the distortion of the doctrine, that they have no heart to seek earnestly for their experience. After a few ineffective efforts to exterminate the inward foe, they subside into, if not acquiescence, comparative content. Thus, through improper and erroneous instruction, multitudes are hindered from the rest of perfect love. It ought not to be so.

Without startling them with it as a far-fetched novelty, as a thing to be speculated about, it should be kept before them, in connection with other doctrines and duties, as the great point to which they are constantly to aim, and which, in the use of the means, they are to expect momentarily. Let it thus be insisted upon in simple, honest earnestness, and multitudes will seek and find the blissful experience.

2. A great hinderance has arisen to the progress of this work from the manifest extravagances and inconsistencies of some who make a profession of it—extravagances more in language than conduct, evincing ignorance, pride, and presumption; and

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inconsistencies of life and temper, convicting them either of hypocrisy or delusion. These causes have done much to disgust and injure honest and sincere minds, occasioning them to look upon the whole subject either with doubt or fear. It is mainly with reference to this point, that in another part of this book we have cautioned those enjoying this high state with regard to its profession, both as to manner and time, urging them to spare no pains in the matter of living it every moment, that their lives may take the place of their tongues and witness for them. Those who have really entered into this higher life will appreciate what is here said; while many who have entertained unexpressed longings after it will respond to the sentiment from painful experience of its truth. The odium which has arisen from the causes above alluded to, and for which some who profess this state are mainly responsible, has done much to prevent believers form striving after it as they would have done.

Identifying the doctrine and experience of holiness with the imperfections and improprieties alluded to above, and attaching, as a consequence, a kind of opprobrium to the profession, many have turned away from the whole subject with a strong distaste, if not absolute disgust. This is not excusable. We do not apologize for it. But it is not unnatural that it should be so.

What are called schools have been formed: a class

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of Christians have separated themselves from their brethren, and this has brought them and their profession into discredit. We must believe it has greatly, though we are convinced not intentionally, injured this work of God. Their influence among their brethren is impaired, and what of good is in them is lost. Many of the wisest and most prudent Christians think they foresee evil here of great magnitude. Not simply serious detriment to the cause of the higher Christian life, but danger to the Christian cause generally. We are not without apprehension. The evil in an especial manner threatens the peace and prosperity of Methodism. There seems to be a tendency to a class religion, and segregation of the body. The portion claiming to have attained the largest experience appear to be forming into a separate body. They are acquiring a nomenclature of their own—having a charmed circle within whose inclosure only certain persons are expected to be found—calling themselves by the names of favorite leaders—becoming known to and specially sympathetic with each other. We implore all Christians to consider well whither this tends. God has not thus divided his Church. It is a human, if not Satanic device, fraught with evil to the really good but misguided persons who, whether they favor it or not, certainly are fomenting it. It cannot be well for the humility of persons banding themselves into a class to consider themselves, or ask others to

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acknowledge them peculiarly holy. Such a class must draw to them many unsound and deluded persons, who will disgrace them and the sanctity they profess. History is full of admonitions upon this point.

We must earnestly, and in love, beg our friends who are most involved to pause and ponder the situation. We do not counsel that the efforts should be less for the promotion of this specific experience; they should be greater. But let them permeate all the means and operations of the entire Church. Nor would we be understood to reflect censure upon those alone who have shown themselves most interested on this great subject. We cannot doubt that in many, perhaps most instances, they have been driven to separate and class-effort from the indifference and coldness of the body of their brethren, and in many instances of the Pastors. The cure of the evil must be sought and found, not in surrendering the doctrine or experience, but in a general movement of the sacramental host to higher experience. The advanced must remain in sympathy with the halting. The strong must help the weak. The Church and Pastors, instead of looking upon those who profess the attainment with coldness, and chiding their zeal, must give them cordial confidence, and joy with them in their rich experience. We want, all of us, more earnestness, more love, more entireness; we want less of self, less of censoriousness.

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Christians are all one family; and though some have attained more grace, deeper experience than others, the family circle should not be sundered. Extraordinary behavior does not well become even a favorite child, unless it should be an extraordinary humility, modesty, and self-abnegation.

An unnatural and distorted state of things has existed. The doctrine has been taken to a considerable extent away from the pulpit, and put under the keeping of private Christians. The pulpit has been in many places overshadowed by private instruction, and not unfrequently ignorant and incompetent persons; and what is worse, in some instances presumptuous men and women have assumed to guide the Church by the light of their incoherent professions, and irregular experience and practice. It is not matter of wonder that evils have grown up and gained prevalence under such circumstances. The pulpit may have been unfaithful and incompetent; but most certainly there is but little promise in transferring the subject to private, and not always more competent, teachers. Let the pulpit experience and teach this glorious privilege as it deserves to be taught, and great evil will be obviated.

Let these hinderances be removed, and others, of which there are many, rooting in them and growing up under their shade, will disappear. Beholding the glorious nature of holiness in its own loveliness, seeing it as their present privilege and duty, and feeling

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its importance, the Church will move forward into a wider place, to a more elevated position; the strong ones helping forward the weak, and the whole mutually working, to the edification of the body of Christ: "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."

Let us arise, brethren, and go forth to the higher grounds, the more elevated retreats. There is more for us; let us not hesitate, let us not be hindered. The obstructions in the way may be overcome, must be overcome. Will we claim our privilege? Our Lord and Master calls us, he points the way; let us follow. O that we might receive grace to "press toward the mark for the prize of our high calling of God in Christ Jesus!"

Particularly, let all those that enjoy this blessed experience be careful that they do not hinder its progress in others. Use diligence, that you be not blamed; and with that powerful faith, and quenchless zeal, and fervent love, and *sublime* humility which you possess, urge the Church forward by an example infinitely more efficient than words; and Zion will come forth as the morning, and, even more terrible than an army with banners, will go forth to the conquest of the globe! Heaven speed the day!

But having thus candidly admitted a great hinderance as originating with those who profess this grace,

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we must, with equal candor and no less pain, record another and more fatal hinderance, coming from the ranks of Christians making no such profession. Some of these, having become prejudiced against the doctrine, and particularly against the profession, from the causes above alluded to, have indulged in a spirit and strictures both discreditable to themselves and injurious to others; in some cases bestowing upon the whole subject sneers and contemptuous epithets, and so grieving the Spirit of grace, and discouraging and absolutely intimidating those who would seek and enjoy its blessed experience. Let such Christians tremble at their position, and look forward with fear to their approaching audit, when the grieved Master will require it of them. Most certainly, however the fanatical and deluded, as such are pleased to denominate all those who profess the grace of holiness, may have injured the cause, these are not inferior to them in the ruin and havoc they are working. There can be no excuse for sneers and epithets, and for that uncharitable spirit which is but too apparent. It is far from creditable to the piety of a Christian minister, when he can so far forget himself as to seem to want sympathy with great sanctity, or with the souls which seem to be aspiring after it. Surely we need to walk softly here.

But the great hinderance is in ourselves; we are not willing, we will not consent. We speak of Christians generally. Many Christians seem desirous to

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get along with as little religion as possible, just so they may not forfeit their hope; others have higher aims; they wish to be exemplary, and will not be satisfied without the comforting influence of the Spirit; but the number is comparatively small who honestly desire, and earnestly endeavor after, entire consecration—after all the mind that was in Christ. Satan may not be tolerated, but Christ does not reign without a rival. Self assumes a part of the government; and while we would not for any consideration allow Satan to divide the sovereignty with Christ, we most earnestly contend to divide it ourselves. What a fatal mistake! How much of loss and unhappiness it causes to ourselves! how much of good it prevents with regard to others! We must have a little of our own will with regard to our property, our time, our indulgences; we must spare some of our lusts, not quite put them to death; we cannot quite consent that the Lord should be all in all; in most things he may govern, but in some (minor things, to be sure) we must have it our way. Here is the great cause why we do not become wholly the Lord's—we cannot quite crucify self.

In concluding these reflections we would repeat again, If we are not entirely sanctified, it is not because it is impracticable; it is not because it is not required; it is not because we are not urged to it by the highest conceivable motives; none of these, but because we will not consent that grace should have

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the complete triumph over sin. And may we not, dear reader, call upon you to think of it in this light? Do not allow yourself to suppose, that because you are not entirely the Lord's you ought not to be.

Remember, however great the hinderances, they are not insurmountable, and therefore constitute no excuse. You are required to overcome them. Will you continue delinquent? We beg of you to reflect seriously before you come to such a decision. Consider what is required of you; ponder well your responsibility; and with your eye upon the present, and your mind upon the future, act nobly your part. Contend for the mastery. Other hinderances than those named may appear; doubtless this will be so. But what then? Shall they prevail? Duty is plain. Privilege is manifest. A thousand voices urge you forward. An omnipotent hand is at your command. Go forward. The greater the hinderance the greater the triumph, and the more glorious the reward. Be animated to effort, and may you prevail! Remember in whom is your strength, and doubt not. Beloved in Christ, you will not think the subject under consideration unworthy your most prayerful attention.

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CHAPTER XI.

ADVICE TO CHRISTIANS PROFESSING THIS HIGH ATTAINMENT.

CHRISTIANS often need to be admonished; and not always the less so, because of the greatness of their attainments. Admitting, as we do, that no degree of religious progress precludes mental imperfection and infirmity, even the most mature Christians may need counsel and advice; and whether they need it or not, they will, in proportion to their humility and self-distrust, thankfully receive it, when given with good intent and in a proper spirit.

It is believed that you are sincere in your profession, and that you well understand your state. You are not fanatics, not enthusiasts, not pretenders. You are God's sanctified children. Your faith has claimed, and your hearts fully embraced, the promises. You know the power of God, and are "made partakers of the Divine nature." You live, yet not you, it is Christ that liveth in you; and the life you live is a life of faith in the Son of God. But you are yet in the world; your warfare is not finished, your work not done. There are duties, trials, sufferings, responsibilities, and privileges still before you,

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more, and greater, it may be, than if you stood in a greatly inferior lot. The strongest and best-armed battalions are usually stationed in the most exposed and dangerous part of the fight. You ought to know, and doubtless do, that many eyes are upon you; that your position is a shining one; that you are "compassed about with a great cloud of witnesses"—witnesses thronging the earth, ascending from the pit, and clustering from the skies, gazing upon you with very different feelings but with a common interest. How much depends upon your action! How important that you stand nobly to your post! You will need much grace, much heroism, more than the martyr's firmness. If you fall, or even waver—you are a standard-bearer—great will be the sensation. If you stand firm, great will be your recompense in that day.

Having found the invaluable prize of holiness, nothing is so desirable to you as its extension among your fellow-men. For this you live; for this you labor, and toil, and pray; "watching for it, as they that watch for the morning." Great is your responsibility in these connections, great your *peril*. It will be well to keep this before your minds, and lay it away in your hearts; and, for your assistance in your great emergency, the following advices of Mr Wesley will be of service to you.

"What is the first advice that you would give them?

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"Watch and pray continually against pride. If God has cast it out, see that it enter no more; it is full as dangerous as desire. And you may slide back into it unawares; especially if you think there is no danger of it. 'Nay, but I ascribe all I have to God. So you may, and be proud nevertheless. For it is pride, not only to ascribe any thing we have to ourselves, but to think we have what we really have not. Mr. L., for instance, ascribed all the light he had to God, and so far he was humble; but then he thought he had more light than any man living, and this was palpable pride. So you ascribe all the knowledge you have to God; and in this respect you are humble. But if you think you have more than you really have, or if you think you are so taught of God as no longer to need man's teaching, pride lieth at the door. Yes, you have need to be taught, not only by Mr. Morgan, by one another, by Mr. Maxfield or me, but by the weakest preacher in London; yea, by all men. For God sendeth by whom he will send.

"Do not therefore say to any who would advise or reprove you, 'You are blind; you cannot teach me.' Do not say, 'This is your wisdom, your carnal reason,' but calmly weigh the thing before God.

"Always remember, much grace does not imply much light. These do not always go together. As there may be much light where there is but little love, so there may be much love where there is little light. The heart has more heat than the eye; yet

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it cannot see. And God has wisely tempered the members of the body together, that none may say to another, 'I have no need of thee.'

"To imagine none can teach you but those who are themselves saved from sin, is a very grave and dangerous mistake. Give not place to it for a moment; it would lead you into a thousand other mistakes, and that irrecoverably. No; dominion is not founded in grace, as the madmen of the last age talked. Obey and regard 'them that are over you in the Lord,' and do not think you know better than they. Know their place and your own; always remembering, much love does not imply much light.

"The not observing this has led some into many mistakes, and into the appearance, at least, of pride. O beware of the appearance and the thing! Let there 'be in you that lowly mind which was in Christ Jesus.' And 'be ye likewise clothed with humility.' Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little. and base, and mean, and vile in your own eyes.

"As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will farther it. Be therefore open and frank when you are taxed with

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any thing; do not seek either to evade or disguise it; but let it appear just as it is, and you will thereby not hinder, but adorn, the Gospel.

"What is the second advice which you would give them?

"Beware of that daughter of pride, enthusiasm. O keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations, to be from God. They may be from him. They may be from nature. They may be from the devil. Therefore, 'Believe not every spirit, but try the spirits whether they be of God.' Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour if you depart ever so little from Scripture; yea, or from the plain, literal meaning of any text, taken in connection with the context. And so you are if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

"I advise you never to use the words wisdom, reason, or knowledge by way of reproach. On the contrary pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat.

"One general inlet to enthusiasm is, expecting the

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end without the means; the expecting knowledge, for instance, without searching the Scriptures, and consulting the children of God; the expecting spiritual strength without constant prayer and steady watchfulness; the expecting any blessing without hearing the word of God at every opportunity.

"Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said, 'God writes all the Scriptures on my heart. Therefore I have no need to read it.' Others thought they had not so much need of hearing, and so grew slack in attending the morning preaching. O take warning, you who are concerned herein! You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was 'once delivered to the saints;' the way that even a heathen bore testimony of: 'That the Christians rose early every day to sing hymns to Christ as God.'

"The very desire of 'growing in grace' may sometimes be an inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unawares to seek something else new, besides new degrees of love to God and man. So it has led some to seek and fancy they had received gifts of a new kind, after a new heart, as, 1. The loving God with all our mind. 2. With all our soul. 3. With all our strength. 4. Oneness with God. 5. Oneness with Christ. 6. Having our life hid with Christ in God. 7. Being dead with Christ. 8. Rising with him. 9. The sit-

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ting with him in heavenly places. 10. The being taken up into his throne. 11. The being in the New Jerusalem. 12. The seeing the tabernacle of God come down among men. 13. The being dead to all works. 14. The not being liable to death, pain, or grief, or temptation.

"One ground of many of these mistakes is the taking every fresh, strong application of any of these Scriptures to the heart, to be a gift of a new kind; not knowing that several of these Scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest the moment we are sanctified. It remains only to experience them in higher degrees. This is all we have to expect.

"Another ground of these and a thousand mistakes is, the not considering deeply that love is the highest gift of God—humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are either the same with, or infinitely inferior to it.

"It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for any thing but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean any thing but more love, you mean wrong;

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you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more but more of that love described in the thirteenth of First Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say yet again, Beware of enthusiasm. Such is, the imagining you have the gift of prophesying, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no scriptural way of judging. O keep close to 'the law and to the testimony!'

"What is the third?

"Beware of Antinomianism; 'making void the law,' or any part of it, 'through faith.' Enthusiasm naturally leads to this; indeed, they can scarce be separated. This may steal upon you in a thousand forms, so that you cannot be too watchful against it. Take heed of every thing, whether in principle or practice, which has any tendency thereto. Even that great truth, that 'Christ is the end of the law,' may betray us in to it if we do not consider that he has adopted every point of the moral law, and grafted it into the law of love. Beware of thinking, 'Because I am filled with love, I need not have so much holiness. Because I pray always, therefore I need no set time for private prayer. Because I watch

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always, therefore I need no particular self-examination.' Let us 'magnify the law,' the whole written word, 'and make it honorable.' Let this be our voice: 'I prize thy commandments above gold or precious stones. O what love have I unto thy law! all the day long is my study in it.' I entreat you, beware of bigotry. Let not your love or beneficence be confined to Methodists, so called, only; much less to that very small part of them who seem to be renewed in love; or to those who believe yours and their report. O make not this your shibboleth! Beware of stillness; ceasing in a wrong sense from your own works. To mention one instance out of many: 'You have received,' says one, 'a great blessing. But you began to talk of it, and to do this and that; so you lost it. You should have been still.'

"Beware of self-indulgence; yea, and making a virtue of it, laughing at self-denial, and taking up the cross daily, at fasting or abstinence. Beware of censoriousness; thinking or calling them that any ways oppose you, whether in judgment or practice, blind, dead, fallen, or 'enemies to the work.' Once more, beware of Solifidianism; crying nothing but 'Believe, believe!' and condemning those as ignorant or legal who speak in a more scriptural way. At certain seasons, indeed, it may be right to treat of nothing but repentance, or merely of faith, or altogether of holiness; but, in general, our call is to

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declare the whole counsel of God, and to prophesy according to the analogy of faith. The written word treats of the whole and every particular branch of righteousness, descending to its minutest branches; as to be sober, courteous, diligent, patient, to honor all men. So, likewise, the Holy Spirit works the same in our hearts, not merely creating desires after holiness in general, but strongly inclining us to every particular grace, leading us to every individual part of 'whatsoever is lovely.' And this with the greatest propriety; for as 'by works faith is made perfect,' so the completing or destroying the work of faith, and enjoying the favor or suffering the displeasure of God, greatly depends on every single act of obedience or disobedience.

"What is the fourth?

"Beware of sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works; willingly omit no work, either of piety or mercy. Do all the good you possibly can to the bodies and souls of men. Particularly, 'thou shalt in any wise reprove thy neighbor, and not suffer sin upon him.' Be active. Give no place to indolence or sloth; give no occasion to say, 'Ye are idle, ye are idle.' Many will say so still; but let your whole spirit and behavior refute the slander. Be always employed; lose no shred of time; gather up the fragments, that nothing be lost. And whatsoever thy hand findeth to do, do it with thy might. Be

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'slow to speak,' and wary in speaking. 'In the multitude of words there wanteth not sin.' Do not talk much; neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chitchat, from religious gossiping.

"What is the fifth?

"Be patterns to all of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart, with regard to pleasure or pain, honor or dishonor, riches or poverty, is,

> 'All's alike to me, so I
> In my Lord may live and die!'

"What is the sixth?

"Beware of schism, of making a rent in the Church of Christ. That inward disunion, the members ceasing to have a reciprocal love 'one for another,' (1 Cor. xii, 25,) is the very root of all contention, and every outward separation. Beware of every thing tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way. Therefore say not, 'I am of Paul or of Apollos;' the very thing which occasioned the schism at Corinth. Say not, 'This is my preacher; the best preacher in England. Give me him, and take all the rest.' All this tends

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to breed or foment division, to disunite those whom God hath joined. Do not despise or run down any preacher; do not exalt any one above the rest, lest you hurt both him and the cause of God. On the other hand, do not bear hard upon any by reason of some incoherency or inaccuracy of expression; no, nor for some mistakes, were they really such.

"Likewise, if you would avoid schism, observe every rule of the society. Never omit meeting your class; never absent yourself from any public meeting. These are the very sinews of our society, and whatever weakens, or tends to weaken, our regard for these, or our exactness in attending them, strikes at the very root of our community. As one saith, 'That part of our economy, the private weekly meetings for prayer, examination, and particular exhortation, has been the greatest means of deepening and confirming every blessing that was received by the word preached, and of diffusing it to others, who could not attend the public ministry; whereas, without this religious connection and intercourse, the most ardent attempts, by mere preaching, have proved of no lasting use.'

"Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience of contra-

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diction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or small. I fear some of us have thought hardly of others merely because they contradicted what we affirmed. All this tends to division; and, by every thing of this kind, we are teaching them an evil lesson against ourselves.

"O beware of touchiness, of testiness—not bearing to be spoken to; starting at the least word; and flying from those who do not implicitly receive mine or another's sayings.

"Expect contradiction and opposition, together with crosses of various kinds. Consider the words of St. Paul: 'To you it is given, in the behalf of Christ,' for his sake, as a fruit of his death and intercession for you, 'not only to believe, but also to suffer for his sake.'* *It is given!* God gives you this opposition or reproach; it is a fresh token of his love. And will you disown the Giver; or spurn his gift, and count it a misfortune? Will you not rather say, 'Father, the hour is come that thou shouldest be glorified; now thou givest thy child to suffer something for thee; do with me according to thy will?' Know that these things, far from being hinderances to the work of God, or to your soul, unless by your own fault, are not only unavoidable in the course of providence, but profitable, yea, necessary

* Phil. i, 29.

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for you. Therefore receive them from God (not from chance) with willingness, with thankfulness. Receive them from men with humility, meekness, yieldingness, gentleness, sweetness. Why should not even your outward appearance and manner be soft? Remember the character of Lady Cutts: 'It was said of the Roman Emperor Titus, never any one came displeased from him. But it might be said of her, never any one went displeased to her; so secure were all of the kind and favorable reception which they would meet with from her.'

"Beware of tempting others to separate from you. Give no offense which can possibly be avoided; see that your practice be in all things suitable to your profession, adorning the doctrine of God our Saviour. Be particularly careful in speaking of yourself; you may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, 'At such a time I felt a change which I am not able to express; and since that time I have not felt pride, or self-will, or anger, or unbelief; nor any thing but a fullness of love to God and to all mankind.' And answer any other plain question that is asked with modesty and simplicity.

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"And if any of you should at any time fall from what you now are, if you should again feel pride or unbelief, or any temper from which you are now delivered; do not deny, do not hide, do not disguise it at all, at the peril of your soul. At all events go to one in whom you can confide, and speak just what you feel. God will enable him to speak a word in season, which shall be health to your soul. And surely he will again lift up your head, and cause the bones that have been broken to rejoice.

"What is the last advice that you would give them?

"Be exemplary in all things; particularly in outward things, (as in dress,) in little things, in the laying out of your money, (avoiding every needless expense,) in deep, steady seriousness, and in the solidity and usefulness of all your conversation. So shall you be 'a light shining in a dark place.' So shall you daily 'grow in grace,' till 'an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ.'

"Most of the preceding advices are strongly enforced in the following reflections; which I recommend to your deep and frequent consideration, next to the Holy Scriptures:

"The sea is an excellent figure of the fullness of God, and that of the blessed Spirit. For as the rivers all return into the sea, so the bodies, the souls, and the good works of the righteous, return into God, to live there in his eternal repose.

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"Although all the graces of God depend on his mere bounty, yet is he pleased generally to attach them to the prayers, the instructions, and the holiness of those with whom we are. By strong though invisible attractions he draws some souls through their intercourse with others.

"The sympathies formed by grace far surpass those formed by nature.

"The truly devout show that passions as naturally flow from true as from false love; so deeply sensible are they of the goods and evils of those whom they love for God's sake. But this can only be comprehended by those who understand the language of love.

"The bottom of the soul may be in repose, even while we are in many outward troubles; just as the bottom of the sea is calm while the surface is strongly agitated.

"The best helps to growth in grace are the ill usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others, were it only on this account, that our will has no part therein.

"The readiest way to escape from our sufferings is, to be willing they should endure as long as God pleases.

"If we suffer persecution and affliction in a right manner, we attain a higher measure of conformity to Christ, by a due improvement of one of these occa-

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sions, than we could have done merely by imitating his mercy in abundance of good works.

"One of the greatest evidences of God's love to those that love him is, to send them afflictions, with grace to bear them.

"Even in the greatest afflictions we ought to testify to God, that, in receiving them from his hand, we feel pleasure in the midst of pain from being afflicted by Him who loves us, and whom we love.

"The readiest way which God takes to draw a man to himself is, to afflict him in that he loves most, and with good reason; and to cause this affliction to arise from some good action done with a single eye; because nothing can more clearly show him the emptiness of what is most lovely and desirable in the world.

"True resignation consists in a thorough conformity to the whole will of God; who wills and does all (excepting sin) which comes to pass in the world. In order to this we have only to embrace all events, good and bad, as his will.

"In the greatest afflictions which can befall the just, either from heaven or earth, they remain immovable in peace, and perfectly submissive to God by an inward, loving regard to him, uniting in one all the powers of their souls.

"We ought quietly to suffer whatever befalls us, to bear the defects of others and our own, to confess them to God in secret prayer, or with groans which

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cannot be uttered; but never to speak a sharp or peevish word, nor to murmur or repine; but thoroughly willing that God should treat you in the manner that pleases him. We are his lambs, and therefore ought to be ready to suffer, even to the death, without complaining.

"We are to bear with those we cannot amend, and to be content with offering them to God. This is true resignation. And since he has borne our infirmities, we may well bear those of each other for his sake.

"To abandon all in order to seek and to follow Jesus to Bethlehem, where he was born; to the hall where he was scourged; and to Calvary, where he died on the cross, is so great a mercy, that neither the thing nor the knowledge of it is given to any but through faith in the Son of God.

"There is no love of God without patience, and no patience without lowliness and sweetness of spirit.

"Humility and patience are the surest proofs of the increase of love.

"Humility alone unites patience with love; without which it is impossible to draw profit from suffering; or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer.

"True humility is a kind of self-annihilation; and this is the center of all virtues.

"A soul returned to God ought to be attentive to

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every thing which is said to him, on the head of salvation, with a desire to profit thereby.

"Of the sins which God has pardoned, let nothing remain but a deeper humility in the heart, and a stricter regulation in our words, in our actions, and in our sufferings.

"The bearing with men, and suffering evils in meekness and silence, is the sum of a Christian life.

"God is the first object of our love; its next office is, to bear the defects of others. And we should begin the practice of this amid our own household.

"We should chiefly exercise our love toward them who most shock either our way of thinking, or our temper, or our knowledge, or the desire we have that others should be as virtuous as we wish to be ourselves.

"God hardly gives his Spirit, even to those whom he has established in grace, if they do not pray for it on all occasions, not only once but many times.

"God does nothing but in answer to prayer; and even they who have been converted to God without praying for it themselves, (which is exceeding rare,) were not without the prayers of others. Every new victory which a soul gains is the effect of a new prayer.

"On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and

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sight of God, and then form our resolutions, without being in any pain about what success they may have.

"In the greatest temptations, a single look to Christ, and the barely pronouncing his name, suffices to overcome the wicked one, so it be done with confidence and calmness of spirit.

"God's command to 'pray without ceasing' is founded on the necessity we have of his grace to preserve the life of God in the soul, which can no more subsist one moment without it than the body can without air.

"Whether we think of or speak to God, whether we act or suffer for him, all is prayer, when we have no other object than his love and the desire of pleasing him.

"All that a Christian does, even in eating and sleeping, is prayer, when it is done in simplicity, according to the order of God, without either adding to or diminishing from it by his own choice.

"Prayer continues in the desire of the heart, though the understanding be employed on outward things.

"In souls filled with love, the desire to please God is a continual prayer.

"As the furious hate which the devil bears us is termed the roaring of a lion, so our vehement love may be termed crying after God.

"God only requires of his adult children that their

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hearts be truly purified, and that they offer him continually the wishes and vows that naturally spring from perfect love. For these desires, being the genuine fruits of love, are the most perfect prayers that can spring from it.

"It is scarce conceivable how strait the way is wherein God leads them that follow him; and how dependent on him we must be, unless we are wanting in our faithfulness to him.

"It is hardly credible of how great consequence before God the smallest things are; and what great inconveniences sometimes follow those which appear to be light faults.

"As a very little dust will disorder a clock, and the least sand will obscure our sight, so the least grain of sin which is upon the heart will hinder its right motion toward God.

"We ought to be in the Church as the saints are in heaven, and in the house as the holiest men are in the Church; doing our work in the house as we pray in the Church; worshiping God from the ground of the heart.

"We should be continually laboring to cut off all the useless things that surround us; and God usually retrenches the superfluities of our souls in the same proportion as we do those of our bodies.

"The best means of resisting the devil is to destroy whatever of the world remains in us, in order to raise for God, upon its ruins, a building all of love. Then

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shall we begin, in this fleeting life, to love God as we shall love him in eternity.

"We scarce conceive how easy it is to rob God of his due, in our friendship with the most virtuous persons, until they are torn from us by death. But if this loss produce lasting sorrow, that is a clear proof that we had before two treasures, between which we divided our heart.

"If, after having renounced all, we do not watch incessantly, and beseech God to accompany our vigilance with his, we shall be again entangled and overcome.

"As the most dangerous winds may enter little openings, so the devil never enters more dangerously than by little, unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptations.

"It is good to renew ourselves from time to time by closely examining the state of our souls, as if we had never done it before; for nothing tends more to the full assurance of faith, than to keep ourselves by this means in humility and the exercise of all good works.

"To continual watchfulness and prayer ought to be added continual employment. For grace flies a vacuum as well as nature; and the devil fills whatever God does not fill.

"There is no faithfulness like that which ought to be between a guide of souls and the person

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directed by him. They ought continually to regard each other in God, and closely to examine themselves, whether all their thoughts are pure, and all their words directed with Christian discretion. Other affairs are only the things of men; but these are peculiarly the things of God.

"The words of St. Paul, 'No man can call Jesus Lord, but by the Holy Ghost,' show us the necessity of eying God in our good works, and even in our minutest thoughts; knowing that none are pleasing to him but those which he forms in us and with us. From hence we learn that we cannot serve him, unless he use our tongue, hands, and heart, to do by himself and his Spirit whatever he would have us to do.

"If we were not utterly impotent, our good works would be our own property; whereas now they belong wholly to God, because they proceed from him and his grace; while raising our works, and making them all divine, he honors himself in us through them

"One of the principal rules of religion is, to lose no occasion of serving God. And since he is invisible to our eyes, we are to serve him in our neighbor; which he receives as if done to himself in person, standing visibly before us.

"God does not love men that are inconstant, nor good works that are intermitted. Nothing is pleasing to him, but what has a resemblance of his own immutability.

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"A constant attention to the work which God intrusts us with is a mark of solid piety."

These advices of Mr. Wesley are so important that we cannot too highly commend them to your attention. They are quite as applicable now as when they were first published. How wonderful was the illumination, how profound the spiritual discernment, of this great, good man!

In addition to the above, we wish to call your attention to some other points of great moment.

Would you retain the high state to which, in the unspeakable mercy and goodness of God, you have been lifted, and would you cause others to see, and take knowledge of you, that you have been with Jesus, to feel the power and influence of your piety, heed further the following advice.

Do not attach too much importance to profession; here is one point where you are likely to be misled, hence the greater need of caution. Mr. Wesley and Mr. Fletcher found it necessary to advise a discreet and cautious, a well-timed profession, in their day; the admonition is certainly quite as much needed now. There may be times when, if you live in this grace, it will be well and profitable to declare it; but there will be other times when you should not introduce it. Let your life generally declare for you; and when the circumstances seem to demand spoken testimony, be careful that it be not overwrought, that

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it be free from ostentation, that it be in great humility and self-abasement. Do not fall into the delusion that specific profession should be confidently and often repeated. Depend upon it, it will savor more of pride than grace; it will influence to the injury rather than the advancement of the cause, and especially if your tempers and manner of living leave any just ground of doubt as to your enjoyment of so great grace. You are tempted that it is for the glory of God. There is room for doubt whether this is not sometimes a snare. Do not, at your peril, if in your family, or business, or in any of the walks of life, or if in your inward tempers, you find ground for suspicion of yourself—do not imagine to repair this suspicion by the boldness of your profession. This is nothing short of delusion, and cannot help you, but must involve you in real condemnation. Always remember your numerous and, it may be, great frailties, and know that men see them and take account of them. There is one consideration which will bear weight with you; allowing that boldness would answer for you, it certainly would not answer for all. Yet the very ones who ought to be silent will be most likely to imitate you. It would, therefore, be better for you to give no countenance to their imprudent and injurious rashness, by observing the utmost prudence in the manner of your own witnessing. Upon this subject Mr. Wesley holds the following language:

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"Suppose one had attained to this, would you advise him to speak of it?

"At first, perhaps, he would scarce be able to refrain, the fire would be so hot within him; his desire to declare the loving-kindness of the Lord carrying him away like a torrent. But afterward he might; and then it would be advisable not to speak of it to them that know not God; (it is most likely it would only provoke them to contradict and blaspheme;) nor to others, without some particular reason, without some good in view. And then he should have especial care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God."

Be not over anxious to believe you are entirely sanctified. Rather wait in earnest prayer and trusting in God until you have a clear witness. Do not refuse to believe when there is evidence to justify faith, but neither hasten to believe in advance of the evidence. Never forget that the faith which saves, in none of its stages, has regard to yourself, but to God. It is not to believe that you are justified or sanctified, but to trust in God for the blessing you desire. How most ruinous is that instruction which turns the eye of the inquirer away from God to himself, teaching him to believe something with regard to himself, rather than to cling alone to God! It may distress you for a time to be without the witness you desire, but it is a small matter compared

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with the work itself; hence, be much more concerned about the latter than the former.

Do not depreciate the blessing of justification. Great wrong has been unwittingly done by unadvised teachings and expressions on the part of those who profess a higher state of grace, with regard to ordinary Christian experience. This is, and always must be, fruitful of several injurious results.

Justification is sometimes represented as an unsafe state—as but little better, if any, than impenitency; and Christians not actually in the enjoyment of, or earnestly seeking after, a higher state of grace are considered but little more secure than the men of the world. This is most unwise.

Justifying grace is a great blessing; it cannot be too highly prized. A justified soul cannot be lost if it do not fall; it has a title to heaven; no power can deprive it of its inheritance. In this it is no less secure than the entirely sanctified soul. It does not, indeed, enjoy all that it might and should enjoy here; but still it is not without high and glorious blessings. But will the merely justified get to heaven without sanctification? By no means; but they will be sanctified. They are God's children; they cannot, if they do not forfeit the relation, fail of the inheritance. Holiness is a privilege, as such let it always be taught. But that justification, if retained, will infallibly bring its possessor to heaven is no less a truth, and it must never be surrendered.

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And we subjoin here this other remark: many Christians who make no pretensions to a higher state than that of ordinary Christian experience do certainly live in such a manner, and evince such deep and earnest piety, as to make them compare favorably—nay, I may say with advantage—with most of those who claim, and it may be justly, to have made higher attainments; it becomes us, therefore, to be cautious how we pass condemnation upon them.

A word of counsel to those who do not profess to have attained. If you are a Christian you feel the need of entire conformity to the will of God in all things; you would not intentionally injure or hinder, but would in every way promote this great work, both in yourself and others. This is your feeling, we know; but it may be you are, nevertheless, under influences which lead you astray. Have you not allowed yourself to become indifferent to the great work of holiness, or, it may be, even prejudiced against it? Do you not sometimes speak of it in an unbecoming manner? I have sometimes heard even ministers say, with a sneer, of some erring, or it may be not erring, Christian, He is a sanctified one! How such conduct must grieve the Spirit of God! How unbecoming even a mere disciple of Christ, and how much more uncomely in a minister who believes and preaches this glorious doctrine! As you love God, and would not grieve his Spirit; as you love the Church, and would not let down or bring contempt

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on the simplicity and purity of religion, be cautious how you feel and speak in this connection. Be not a shame to yourselves in thus setting the seal of hypocrisy on your own profession. Rather, forgetting the things which are behind, press forward to the mark of your high calling of God in Christ Jesus. O rest not until you attain to this glorious experience! If others who profess it come short of living it, and so fill you with sorrow and almost impatience, do you obtain it, and live it before them, and cause your silent example, and not your indifference, to be their reproof. And I beg of you to remember to what you are called; and as you love God and hope for his smiles, do not permit yourself to come short.

You may pass along with some comfort and good hope, and with some progress, but be not satisfied until you attain fully. Any thing short of holiness is not the end of your faith.

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CHAPTER XII.

MOTIVES TO ENTIRE HOLINESS.

A FEW observations in the opening chapter upon the importance of the subject indicate some of the motives which, in connection with a few others, we propose now more fully to unfold.

We do not forget that we are addressing our instructions to Christian readers; but few others, it is presumed, have been sufficiently interested to give the subject serious attention. The considerations we shall offer, therefore, will be such as are supposed to be suitable to affect Christians particularly. Others may not feel them at all. Christians will not fail to feel them deeply; the more deeply, in proportion as they are interested in the great work of personal salvation, and the advancement of the Redeemer's kingdom among men. We are so constituted, that though we may act against the strongest possible motives, yet we generally act under the influence of motive. Well were it for us if we always, or even generally, acted from the best motive.

Motives to holiness! Where shall we not go to find them? What direction shall we take to elude them? Are they not every-where? Do they not

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come down from the heavens, and spring up from the earth? Do we not feel them within, and behold them without us? Is there any thing that has a voice that does not enforce them? Do not even mute and dumb things urge them, with silent but persuasive eloquence? What is heaven but an eternal monument of its glory? What is hell but a terrible and endless declaration of its necessity? The happiness of the former and the anguish of the latter equally impress it upon the hearts of thoughtless mortals. Indeed, turn where we will, whether to time or eternity, to the throne or the abyss, a million arguments commend it to us, a million preachers urge it upon us.

If the constitution of the universe and the history of Providence unite to impress a single great lesson upon mankind, it is that which is considered in these pages—the beauty and utility of holiness; if they combine to constitute one great motive, it is a motive to holiness. But for the deep-seated perversity of our fallen nature, nothing more would be requisite; the sermon of a ceaselessly-preaching universe would prove effectual; Providence would not teach in vain: the cry that comes from above and beneath, from within and without, as from the grave and the judgment, from heaven and hell, and from all regions, and from all beings, admonishing us in solemn language, "Be ye holy," would sink deep into our hearts. Alas! we have no ear for the solemn discourses;

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the great sermon proceeds; we heed it not. God preaches in all nature, in all providence; we hear him not. Death, and judgment, and eternity, and heaven, and hell, prolong the discourse; but we close our ears against them. Our own hearts take up the theme, and every throb enforces it; but we smother the voice, and will not hearken.

But, reader, turning away from these general reflections, let us invite your attention to a few, a very few, of the motives we desire particularly to bring to your consideration.

1. What ought to be an irresistible motive to holiness is found in its own essential nature, its intrinsic excellence and glory.

Are single virtues, separate and alone, worthy of love—entitled to the homage of our hearts, as fidelity, charity, filial affection? Do we yield to these an involuntary admiration wherever found? How much more should we esteem the constellation of all the virtues in a single heart! If we pause to contemplate with delight a solitary grace, blooming alone amid a desert waste, with what greater delight should we behold an oasis, where all the graces bloom in perfection of beauty together, shedding their blending fragrance over one lovely spirit!

What would you not give if that spirit were yours? If it might be purchased, would worlds, were they in your possession, be too great a price? You attach value to wealth, beauty, learning, good name, happi-

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ness. It is well. These are all desirable; but how less than dust in the balance are they compared with conscious, inviolable virtue! Would you not prefer to be the hero of a single virtue, rather than conqueror of the world?—a martyred Paul, shining in radiant vestments, rather than a bloody Alexander, dazzling with the splendors of conquest? Why do you attach the idea of beauty and glory to angels? Is it not because they are holy—because they love with perfect love, adore with perfect adoration, and glow with perfect fervor? If they sing sweetly, is it not because they feel purely? Is it not holiness which spreads joy over all the celestial regions? which causes the gush and rapture of the skies? which kindles the luster and awakens the song of heaven? which suffuses the very spirit of Jehovah with his ineffable glory, and the spirits of all his holy worshipers with inexpressible and everlasting bliss? Surely, if this be so—and who can doubt it?—we are correct when we assume that there is, in the very nature of holiness, an infinite motive to its gain. Rubies are not so precious, and nothing that can be desired can be compared unto it.

Holiness always begets happiness. Would you possess the one, you must not fail to gain the other. How great was your bliss when you heard the voice of pardon, when you felt the upspringing of purity within! How the tumult of your heart was hushed into calm; and fear, and sorrow, and remorse gave

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place to quietness and assurance! Can you ever forget it? But this was only a prelude, a foretaste of that deeper, sweeter, ever-increasing joy of the heart all filled with God. Would you possess your soul in peace? Would you bear in your bosom a constant heaven? It is for you. Take in the upwelling fountain, you shall have the stream. Here, Christian, is the panacea, the cure for all your griefs, for all sins. Take holiness into your bosoms, and grief, and sorrow, and sin will flee from them. You will find rest—a rest, how sweet, how deep, how lasting! The heavenly guest stands beseeching admittance. Why will you not give him a cordial welcome? Receive him, and with him you receive all things.

2. But if holiness is urged upon us from a consideration of its own intrinsic excellence, much more is it from the fact that God requires it. Let us pause here, for one moment, and take in the impression of this truth. God not only prefers that we, his creatures, should be holy, but he requires it; his authority commands it. Who ever resisted his command and prospered? Reader, know you not that God is now speaking to you? Will you hearken? What does he say? Hear him, and ponder: "Be ye holy, for I the Lord your God am holy." Is this God's speech? What does it require of you? Do not, at your peril, hasten away. Do not treat it with contempt. Remember who it is that speaketh. What

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will you say to him? He commands you to be holy What will you answer him? You must answer. Will you refuse? Look well to your position. Project your thoughts forward; let your mind take in what surrounds and what lies before you, and answer to yourself the question, Can you afford to be indifferent, or even for a moment longer fail of your privilege? Let your decision be reached in the presence and under the eye of God. If you will refuse him, know that he is with you. He is not far away; his hand touches you, his eye is full upon you. He waits your answer. Will not your love for him, your veneration for his authority, prevail? Christian, here is a motive we must hope you will not resist. If you love God, if you love your own soul, surely you cannot. O that you may see clearly and feel deeply the danger of refusing Him that speaketh from heaven; and may you also see that a requirement is upon you which may not be delayed! Your decision is demanded now. Do not procrastinate; do not hesitate; do not, above all, at your peril, refuse.

3. The interest of your Master's cause requires it; and the common glory of the Father, the Son, and the Holy Ghost. How can we glorify God fully without entire consecration and perfect conformity to his entire mind and will? Will not every manifest, nay, even every secret defect, mar and sully the cause and honor of our Redeemer? We are his witnesses, called to be the lights of the world:

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"If the light that is in us be darkness, how great is that darkness!" Men will take knowledge of us, and thence draw their conclusions; the consequences will not terminate with ourselves; they will reach forward to the vitals of the cause. Why will you not think of this? Do you love the Saviour? How then can you put him to an open shame? When you look out upon the profane and thoughtless, "who despise, and wonder, and perish;" when you see their heartless neglect, and contempt of One that died for them, how your hearts bleed. But shall you also injure him, and that, too, in the house of his friends? shall you cause those dear wounds to bleed afresh? Do you love souls, and mourn in secret places, because they crowd along down to the pit? What would you not do to save one from death? Would any thing be too great? Would you not, if it were the only means, labor for a life-time, with ceaseless watchings and prayers? But how many are going down to the pit because of your unfaithfulness; how many, it may be, are stumbling over you into destruction? You do not think of this. But will you remain thoughtless? Reflect. Who are these, so deeply, but unintentionally, injured through your unfaithfulness? Not strangers; not transient acquaintances alone. Among them are members of your own family; your own sons and daughters, children for whom you travailed! What would you not have done for them? You give yourself to

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watching, and toil, and tears on their account, but still *your* unfaithfulness helped to undo them. O brethren! The influence of example acts in two directions, equally urging us to entire faithfulness; the glory of God in the one, and the salvation of those we most deeply love in the other. How impressively are we called to wake up and stir ourselves where so much is at stake?

The lives of Christians, practical exponents as they are of the principles and spirit of our religion, are among the great agencies for the conversion and sanctification of the world. Books and sermons may be resisted; even tears and entreaties may be despised; but the silent and unostentatious influence of holy lives will speak a language to the heart it cannot easily gainsay, a language which will sound on when we sleep in the dust. The dim tracery of words will be washed away and effaced from memory; but the deep lines of a beautiful example, chiseled into the heart, will remain forever.

It is holiness, not the profession of it, that will give us influence both with God and men: winging our prayers with faith, and our counsels with wisdom, deriving power from above, and sending out from us currents of influence through the earth. "God in us, the hope of glory, shining out in the even and resplendent beauty of a holy life, will give us, unperceived it may be, and unknown to ourselves, an influence which will draw many after us to brighten in

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our crown of rejoicing forever. "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." We may, indeed, turn many to righteousness by wise and earnest words; but infinitely greater will be their efficiency if followed up by the sanction and influence of a life known and read of all, as corresponding with our profession. Wise words, enforced by holy examples, are like "apples of gold in pictures of silver," charming with their beauty, and winning by their value.

But especially we derive motives to a higher life and more entire consecration from the circumstances which surround us.

Never, since the beginning, as we believe, was there a more interesting, a more important period, than the present moment. Contemplated in any aspect, it is pregnant and portentous: a grand culminating point is undoubtedly approximating; never, therefore, did the Christian Church need to be so wide awake, so much alive, as now. Like a majestic vessel riding into harbor under the pressure of a fierce storm and full sail, the world seems nearing the port of destiny; she needs now, if ever, experienced and adroit hands to bring her safely and speedily to the mooring. The great harvest is ripe, waving with world-wide expanse. Sturdy reapers are wanted. The materials are gathered, and the temple is rising up out of the midst of them—builders are in demand.

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The Church is not ready to meet the demands of the times. And her want is in a vital point, it is radical—at the heart. Not that she is more deficient now than formerly. This we do not believe. We are not of those who ask, "Why were the former days better than these days." The Church of Christ, if we judge correctly, was never more vital than at the present moment; but her demands have increased more rapidly than her piety. Extraordinary times demand extraordinary means. Napoleon overran and subjugated Europe with his veteran legions; but they stood still before Wellington, they were not ready for the crisis at Waterloo.

The Church of the present, compared with the Church of former centuries, even in her palmiest periods, makes one's heart leap up within him; her light, her missionary zeal, her soundness in the faith, her enlightened enterprise, her real piety, all fill us with hope. But after all, there is a want growing out of the present crisis—a want which nothing outward can supply—which Bible Societies, missionary phalanxes, universities, and even a martyr's devotion and zeal, will not make up; it is the want of that higher life which the Church may have, nay, which she must have, before the consummation of her mission; that deep and entire consecration to God of her means—that yielding up of her whole heart—that quenchless love—that unabating, concentric, and universal effort for the salvation of souls—that *abandon* of self, and

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recognition of the doctrine of stewardship, which will lead us to live for God and for the race; the loving God with all our heart, and our neighbor as ourselves. That, brethren, is what we want, what the Church must have, for the great crisis which rushes upon her. Soon—it is but little in the advance—every family on the globe will have the Bible, will read it in the mother tongue; every neighborhood will have a minister, and church, and Sabbath-school; missionary societies will cease, for there will be no dark corners unsupplied; the sound of the Sabbath bell will echo round the globe; superstition will give way, and the temples of idolatry will cease; light will invest the earth! Glorious prospect! It tarries but a pace. But what then? Do you not see that something more is needed? The people will not all be converted, the mission of Christianity will not be finished. There will remain the same work to be done for the whole world which now remains to be done in nominally Christian countries in those most Christianized countries now on the globe—Great Britain and the United States. The full and undimmed splendors of Christianity will still remain to be developed—her complete influence and power, her superior blessings; and this can only be realized by a more thorough baptism of the Church with the spirit of Jesus. She must ascend to the higher, and until now the more unfrequented, retreats of religious experience. She must acquire that accretion of

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power, that force and efficiency, which can arise only from a deeper experience and improved practice. Nominal, or even ordinary piety, though true, will not answer. Now is the time when every soldier of Jesus should be at his post, should have on the whole armor, should do valiant battle for the Lord, proving himself a man. See how God has honored us; what a breach he has given us to fill! O that we may feel our mission, and rise up and gird ourselves to honor it! Now the world wants men, full-grown Christian men, not babes or dwarfs. The man who will dignify his position at this crisis, or even hereafter, must be worthy of it. If we would do any thing, men of God—if we would not be ciphers in the glorious strife—if we would not die without issue—we must prepare for the portentous day in which God has seen fit to give us existence. Every thing now is in earnest. Quick time is the watchword. What we do must be done quickly; a moment, and the opportunity rushes past us; a moment, and we are gone; a step, and the grave contains us. If we would make impression for God, for man, we must strike now. O that we could awake and see and feel the mighty verities thronging around us, and display for once that noble and glorious spirit which becomes sons and daughters of the Most High! Every thing else will perish. Our fortunes, our heroic deeds, our distinctions—these will all sink down to be remembered no more; what we do here, and in

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this cause, will live forever; the waves we create here will roll on in widening circles through eternity.

And let us look away for a moment into that glorious eternity; is there no motive here? How evanescent and transient are all things beneath the sun! You may live without holiness here—you cannot hereafter. Would you see the value of holiness, linger here. Pursue the upward destiny of a soul brightening under the smile of God forever, see its ever-increasing and unfolding beauty, hear the ravishing melody of its triumphant song. The ages flee away; but mightier than decay, stronger than death, the soul lives on, ascending, widening its circle, becoming more and more like God, and losing itself ever in his ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus. Behold, on the other hand, a soul darkening under the frown of Jehovah. Ages fly away: its darkness broods darker still, its sorrow gathers down in denser folds: it is lost. The lengthened periods of eternity roll by, but they bring no redemption; deep, dark, dismal gloom settles around its sphere forever. Learn by the contrast the value of holiness. Its presence is life--its absence is eternal death. Could you pursue this contrast through eternity—could you have but a faint glimpse of the reality—you would no longer rest, but fly in trembling haste to a Saviour's wounds for shelter and for life.

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To these impressive motives many others equally forcible might be added; and these might be greatly and profitably elaborated, so as to increase their weight and influence; but this will be left to your own minds. We wish you to ponder them, and seek to feel their force. Retire alone, take the word of God, bend in humble prayer, think of a coming judgment, have eternity full before you, and then ask yourself the simple question, Ought I to be holy? You will have an answer, an answer fraught with a thousand motives. Only follow it, and all will be well. Let nothing hinder you; let God prevail.

In dismissing this subject we feel an inexpressible solicitude. Soon writer and reader will disappear from earth. The hand that traced these lines will be cold in the grave, and your eyes, that now trace them, will be sealed in death. How will it be with us? A million ages will pass—how will it be with us then?

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APPENDIX.

NOTE A.

THIS will render plain what is meant by sins of infirmity, ignorance, and weakness, which, though real offenses, are graciously remitted to the heir of faith. The believer does not willfully commit sin, yet he frequently sins. We do not mean that he does not consent, but that he consents in weakness, ignorance, without reflection, and reluctantly. His old habits are strong and prevail against him. His old masters get the better of the new sovereigns. This would imply no sin if it were not that in some way he is consenting to it, or if he had not some guilty relations to the enfeebled condition of his moral power. He is weak; this may be primarily from irresponsible causes; but strength is offered him which he, by culpable negligence, fails to obtain; for this he is blameworthy. There is not sin in his original weakness it may be, but there certainly is in his voluntary relation to it—in his consenting to be weak when he should be strong. Out of his

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weakness actual sins of neglect—of insufficient love and zeal and faith—grow, and he is kept repenting and sorrowing on account of them. His need is strength, wholeness, the normal condition of his soul. In his former sinful state his soul, under the unresisted sway of depraved affections, sinned willingly and with greed; now renewed affections reign; but old habits, and rebuked though not exterminated passions show themselves, and, prevailing against his feeble protest, lead him astray into semi-involuntary transgressions and inadvertent sins. Is he guilty? To a greater or less extent, Yes. He is kept constantly repenting, and ever needing pardon. His want is such an inflow of power as will restore God to his undisputed throne, and so will enable him to possess and preserve moral wholeness. It is his privilege to have this, and until he do, there is so far forth sin remaining in him. The sin may be in his want of strength, or in his act or want of action, as the guilty cause by which his weakness remains. The weakness is sin only as tending to sin; its retention is sin, as implying voluntary neglect to embrace proffered strength. Properly speaking, original depravity is not sin, but native tendency to sin. Its continued existence implies personal sin, forasmuch as grace is offered for its cure; and if cure be wanting, therefore, it must be so because of personal neglect or malfeasance. He is responsible for its continuance in any measure and for any time. Any remaining depravity

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therefore is at the same time sin and the proof of sin, inasmuch as entire sanctification is proffered for its removal, and he voluntarily remains under its guilty sway.

Thus we see how omissions of duty, defects of grace, inadvertences, all coming short of the highest standard of possible attainments in holiness—how even the mistakes of ignorance, the blunders of weakness, the follies of inconsiderateness, over-love of the creature, excesses of temper, selfishness, impatience, haste, and all such things—may be of the nature of sin, and real sins, because, though we seem not to act morally or willingly always in their manifestation, yet they exist by our consent, in so far as we do not seek and obtain their perfect cure. It is for this reason that Christians are perpetually repenting over their sins, at the same time that they are determined not to sin. They do sin, and are conscious of it, but their sin is not with full will or purpose, but of weakness. They know it is of weakness, but they cannot feel at peace without repentance therefor, and confessing that they do the things they ought not to do, and leave undone the things they ought to do. If they felt that they could not avoid the sin, they could not feel repentance; but they are conscious that they are responsible for the weakness which is the cause of their fall.

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Note B.

The theory set forth in the following note, which purports to be a philosophy of Christian Holiness, is so unique, and, withal, has in it so much of probable and suggestive truth, with whatever it may include of error, that though we can neither fully indorse it, nor indicate, *in extenso*, our objections to it, we feel constrained to give the benefit of it to our readers. It is an element in the literature of the subject which belongs to its complete discussion, and is deserving of careful consideration.

The distinction between the *me* and the *my*—the soul-nature and the habits—rightly understood, we cannot doubt is well taken, and serves to reflect some light on spiritual needs and on the processes of grace, as serial, progressive, and culminative in the soul's perfect recovery.

We do not doubt the possible survivance of a habit of action after the disposition or nature on which it originally grew, and of which it was the exponent, has been partially revolutionized. And so we can conceive of such a process of the sanctification of the *my*, after the sanctification of the *me*, as the author describes; and not only can we conceive it, but no doubt it is true. Yet we are not able to embrace the idea, that in regeneration the *me* is so radically and completely sanctified that the only want remaining is the restoration or reformation of the

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my, or the habits. If we are to understand, as we do, by "evil habit" either original or self-superinduced depravity, expressed in repeated acts, until a tendency is formed, we cannot forget that the "habit is the exponent of a character or nature, or both, and so represents an underlying radical evil. The *my* is another word for the state of the *me;* the *my* evil habit is the *me* enslaved by evil habit, or without power against evil habit—the *me* in want of power over the *my*. Give perfect restoration of power to the *me*, which we understand by entire sanctification, and the *my* becomes at once conformed to the demands of the *me*. The power of evil habit is a power over partly, but not completely, sanctified souls; since, as the author of the note himself allows, in entirely sanctified souls the evil habit is abrogated or abolished; so where evil habit remains in power, there is not only strong proof of remaining need, but indication of the precise nature of the need which remains, and of the cure yet to be effected.

Without remarking further, we commend the view here taken to candid and careful study, believing that there are many points in it of real and great value, and doubting not that it will contribute something to the right solution of the difficult problem.

'Before entering upon the direct discussion of the question, what this sanctification is," says the author of the theory here advanced, "we wish to dispose of some preliminary facts and principles."

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"1. It is a principle of God's moral government that he 'is no respecter of persons.' This requires that not only shall exact and equal justice be administered to all, but that if a certain amount of grace, as a *free gift*, be requisite to the salvation of the race, it shall be conferred upon *all* if it be upon *any*; because when all are equally helpless, to extend the necessary aid to some and not to others must be as abhorrent to the Infinite Love, which regards all with a like pity, as it is clearly a violation of the principle before us.

"Hence, 'The true Light lighteth *every man* that cometh into the world.'

"2. Another principle of his government is, 'Without which (*holiness*) no man shall see the Lord.'

"I am aware that the term here rendered holiness might, with perhaps equal propriety, be rendered sanctification. Still, it will be conceded that the passage as it stands states a fundamental principle of the Divine administration. It declares that a certain moral quality is requisite to admission into heaven.

"3. A third principle is, 'It is God that justifieth. Who is he that condemneth?'

"The term here rendered 'justifieth' signifies justification by faith, and the passage teaches that he who is thus justified cannot *at the same time* be condemned. The inevitable inference is, that they who

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die in a justified state are saved.* Hence it is a recognized fact in Christian theology that infants and regenerated believers are admitted into heaven.

"Now the question arises, Is the 'holiness without which no man shall see the Lord,' any thing different from, or superior to, the regeneration which infants and regenerated believers have?

"If we assume that it *is*, then it follows that the *added element* is a FREE GIFT, made, in the hour of death, *without their voluntary concurrence*, because infants are incapable of such concurrence; and if many justified believers have it, it is wrought in them by supernatural agency, which equals still another *free gift* to them.

"But if He can purify a soul in death without its concurrence, or if He can supernaturally induce such concurrence, then He can do the same in life; since it is absurd to suppose that death can have any cleansing or will-constraining agency.

"But our first principle requires that any free gift essential to salvation shall be extended to *all* if it be to *any*. Therefore, if infants and adults who die immediately after justification are made holy by *free grace*, the same free grace must be conferred upon all the justified who are to live, else 'God is a respecter of persons.' For surely mere justice requires

* There can be no doubt of the truth of this remark; but it does not follow, as the author seems to think, that they are saved as merely justified, and without any superadded grace.

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that those who are to be exposed to life's perils, and endure its trials, shall receive as good an outfit as those who escape both.

"Their security amid this world's corruptions requires all the purity that God can give them, while his own glory demands that they shall be as good representatives of his purity as free grace can make them, and his infinite love necessitates that his own dear children, whom he regards 'as the apple of his eye,' shall be furnished with all the protection and aid that his supernatural working and free gifts can bestow.

"The question now comes, Do all the justified, as a matter of fact, receive this added element of holiness as God's free gift? And the answer is unquestionable. They do not! Behold, then, the only alternative! Either,

"1. God is a respecter of persons, or,

"2. The holiness by which infants and justified believers are saved is nothing more than regeneration.

"We prefer the latter, and do not hesitate to affirm that the extreme view which gives to the term 'holiness' the significance of a purifying process subsequent to and distinct from regeneration, is erroneous, and must be abandoned if we would harmonize the principles of God's moral administration. *

* We cannot think the argument here well put, either in its premises or conclusion. The case of infants cannot be analogous in any respect to that of adult believers; and all infants are treated precisely alike. There is no respect of persons with regard to adults, since all

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"Now, for the sake of precision of statement, we shall use the three terms, regenerate, holy, and sanctify, according to their etymological significance, for example:

"Regenerate, from *re* and *genero*. To generate anew.

"Holy. Whole, sound, complete.

"Sanctify, from *sanctus*, holy, and *facio*, to make. To make holy.

"Regeneration, therefore, is the process by which a wholeness, soundness, or 'holiness' sufficient to entitle any one to heaven is secured; while sanctification is the *making holy* of something that still needs purification.

"This leads us directly to the great theme of the text—sanctification—which grounds itself in the fact of depravity, and can only be properly understood when clear views of that fact are entertained. We shall consider depravity under three heads, designated as follows:

"1. Original; or the depravity of loss.

are required to be entirely holy before they enter heaven; and since no requirement is made of one that under similar circumstances is not made of all; and nothing is done for one which, under similar circumstances and on like conditions, would not be done for all: most certainly the conclusion is a *non sequitur*. How far what is done for believers in death is without their concurrence we cannot know, no. can we assume that their case is not exceptional. What God may do to prepare a justified soul for the inheritance to which it has a gracious title, in case of sudden death, is no criterion of what he may do, or of the method of his doing, for such souls during life.

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"Adam was created with a two-sided nature; the lower, consisting of his appetites, propensities, etc., linked him, by means of his senses, to the material and the tangible; the higher, comprising his reason, conscience, etc., united him, by means of truth, affinity, and law, to the spiritual and divine.

"These were so adjusted that the higher, with the assistance of the indwelling divine life, was enabled to retain its designed ascendency. But when he sinned the divine life fled from him, the counterpoise was therefore lost, the adjustments were no longer equable; he was depraved.

"But, 'As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.' That is, as the counterbalancing divine life was lost to all the race by Adam's sin, so it was unconditionally restored to all by Christ's intervention, and therefore every infant is, *in this respect*, precisely in the condition that he would have been if Adam had not fallen.*

"2. Acquired; or the depravity of depravation

* We must dissent *in toto* from this construction of the passage A graver error could scarcely be enunciated than that children of the fallen Adam are, as to the divine life in them, precisely in the condition they would have been if Adam had not fallen. Infants are born with real depravity, which certainly would not have been had Adam not fallen. They are not guilty, but they are depraved. More than this the passage cannot mean. Moreover, the item immediately following, and the specifications under it, especially the third, contradict this rendering

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"When Adam sinned he lost the divine life by the operation of the great law of moral affinity. But the law of cause and effect was also in being, and by it his sinful volition necessarily strengthened the selfish principles of his nature and correspondingly weakened the higher, thus depraving his nature as well as losing its balance-wheel. So every additional sin pushed the depravation a little further, till it became, in the persons of his descendants, almost total perversion.*

"This species of depravity may be most conveniently considered under three aspects.

"1) As physical. The formation of any habit that debilitates or perverts the natural and healthful functions of the bodily organs is a corresponding depravation of the body. The appetites may be educated to the selection of the most filthy and noxious substances, such as tobacco, opium, arsenic, alcohol, etc., or to the most abominable practices of lust and uncleanness, but it is always a training in depravity that does not stop with the mere physical results, but by the mutual inter-action that is perpetually taking place between body and mind, passes directly into the mental, and enthroning itself in the

* If this means that the power of depravity is intensified by repeated acts of sin, or by the frequent and long-continued indulgence of the depraved affections, it is doubtless true; but if the author means, as we think he does, that depravation of nature became more and more intensified in each succeeding generation, we must hold our assent in reservation.

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man's consciousness, continually taunts him with the fact that his reason and manhood are enslaved by the power of a domineering appetite.*

"2) As mental. We have said that physical depravity passes into mental. Perhaps it would be more correct to say that, in such cases, there is a mental depravation first existing, which renders the formation of such a habit possible, and then it is deepened and perpetuated by the indulgence. Were it not for the false views of manliness which prevail among the young, views which are almost always attended with more or less loss of real self-respect, such habits would be far less frequent.

"But mental depravity is seen also in many other ways. Wherever prejudice blinds the mind to truth; wherever error is maintained for its apparent advantages; wherever the emotions are deadened to their appropriate excitants, and alive only to unnatural stimulants, as in excessive taste for fictitious literature; wherever the fripperies of fashion are esteemed more than duty, and the blandishments of pleasure more than righteousness, there is mental depravity as degrading as it is destructive. And it stops not there, but appears,

"3) As spiritual, whenever the longings of the spiritual nature are met with any thing short of an infinite object; whenever the conscience is con-

* This is both an astute and important remark, as is that which immediately follows.

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strained to be aught but supreme; and whenever the final law of action is any thing but duty.

"Acquired depravity, in each of the above forms, may arise from either of two sources.

"1. It may be voluntarily induced by sin, which i a wrong decision or state of the will in reference to some matter of moral obligation, and which is necessarily depraving, either as an act, or when by repetition it becomes a habit.

"2. It may be impressed by bad educational influences of various kinds, such as the demoralizing agencies of social life, or the more insidious, but not less dangerous, underminings of a lax public sentiment.

"3. Hereditary; or the depravity of perversion.

"The laws of descent are as fixed and changeless as those which control the planetary movements. Men rely upon them with unquestioning confidence in the improvement of their stock, and by them effect any desired change in the individual which the possibilities of the species will permit.

"The ground of reliance is this. A habit of action in the parent will impress an inborn habit, or constitutional predisposition to the same habit, in the progeny. The law is as unvarying as the sun; and the numerous apparent exceptions which one may note are only confirmations of the law.*

* This is by far too strong a statement, and, so far as true, must mainly apply to the physical and intellectual nature, and qualifiedly if

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"In estimating its results in any given case, it should always be borne in mind that in every individual two lines of descent are immediately converged, while a single step back these lines are intermingled with other lines from the grandparents, and so on backward indefinitely, till we perceive that each person is the product of an innumerable multitude of modifying forces that it is impossible for us to estimate, and yet which sufficiently account for all the apparent deviations from the established laws of descent.

"We have already said that when Adam sinned he acquired depravation by the act. He may have been penitent and regenerated before his first child was conceived; but regeneration, being a supernatural gift, could not be transmited either before the fall or after.

"Hence, Cain must have inherited depravity from his parents. To this he added acquired depravity in the murder of his brother, and his children must have inherited not only his inherited depravity, but the fearful addition of his acquired depravity. Thus the stream flowed on widening and deepening and ntensifying in every generation till the whole earth had corrupted its way before God.

"But the law that wrought such havoc had other

at all to the moral. And if true in the sense of the author, must be in direct contradiction of the author's theory, that children, as to a Divine indwelling, are born in precisely the same condition they would have been if Adam had not fallen.

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possibilities. Though regeneration, because supernatural, could not be transmitted, yet its elevating and purifying effects upon the mind might be.

"One great object that God had in choosing Israel as his peculiar people doubtless was, that the gradual elevation of the people by the laws of hereditary descent might build up a national breakwater against the tide of depravity in other nations. Regeneration may not be inborn, but conscientiousness may be. Communion with God cannot be inherited, but benevolence toward man can be.

"Now blend together all the warping and disorganizing influences of acquired and hereditary depravity flowing through the ages, and the wonder is not that men are as bad as they are, but that they are not a thousandfold worse, as they certainly would be were it not for the antagonizing processes of grace acting through the same laws of descent.

"Perhaps no one without a thorough physiological and psychological education can appreciate the immense power of these depraving causes, nor can any one, with such a training, doubt their entire adequacy to produce all the facts of depravity which experience discloses.

"Now we are prepared to ask what regeneration does for a nature thus hereditarily and voluntarily depraved. We answer, The distinction must be clearly made between the *me* and the *my;* the subjective entity, and the belongings; the soul's essence

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and its possessions. However corrupt the soul's essence * may be, the regenerating spirit so radically and thoroughly purifies it that the change is called, with almost literal propriety, the 'new birth.'

"The *me* is holy, the *my* is unholy. The entity is pure, the belongings are impure. The essence is cleansed, the possessions are unsanctified. But 'how can these things be?'

"There is a law of soul activity, down deep amid the foundation-principles of being, deeper than depravity, deeper than purity, below all moral distinctions, which may be stated thus: *Any action voluntarily repeated induces a spontaneous tendency to its continued repetition.* It is the law of *habit.* A habit itself is simply a *customary mode of action* by the operation of this law. It must not, therefore, be considered as a part of the essential *me*, but as classified with the *my*, as one of the belongings, and not the entity.

"Now, when essential depravity,† whether hereditary or acquired, has formed its channels of action, they are the depraved habits of our thought and life. But when that essential depravity is cleansed away in regeneration, *the law of habit still throws*

* The soul's essence cannot be corrupt. Regeneration does not purify the soul's essence, but its affections.

† We must question the use of the phrase "essential depravity," as we understand the author. It would seem that he supposes the substance of the soul to be affected, as with an infused virus—a foreign substance. This is unthinkable.

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the soul's action toward the old channels of depraved habits.

"It is like an impure fountain surrounded by an embankment of clay and different kinds of soil. You may cleanse the fountain by some chemical, so that its waters shall bubble up clear and pure at your feet. But they must find an outlet, and through whichever channel they may go, they will take up the impurities of the soil through which they pass. Now let the cleansing of the fountain represent regeneration, and the old channels the old sinful habits,* and it is easy to perceive that however pure may be the soul's essence,† its outgushings will, by this paramount law of habit, be defiled. Now what is needed is, to block up the old channels and substitute new ones through the pure clay, where the clear waters will gather no pollution in their passage.

"So the great work that is subsequent to regeneration is the sanctification not of the *me*, but of the *my;* the obliteration of my lust, my profanity, my covetousness, my passion, my pride, my

* Rather let regeneration represent the restoration of the powers of the soul to their normal state and relation, or the initiation of such restoration, by quickening the affections to all that is good and repressing them to all that is evil. Habits, it is true, may be compared to old channels, but channels of what? Of the affections surely. The streams that flow in the channels are what need purification. Dry you dry the stream there is nothing to flow in the channel.

† A soul's essence is always pure, but if its affections be pure, its outgushings cannot be impure, and *vice versa.*

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every thing that bears the defiling touch of old depravity.*

"But it may be objected that this theory does not agree with the consciousness of regenerated persons, inasmuch as they do not usually feel these old tendencies until some time after their conversion; and when they do feel them, they are often attended with deep and pungent conviction of *indwelling sin.* In answer to the first part of this objection we refer to a well-known law of mind, which is, that *emotion paralyzes habit:* that is, A man may be addicted to the use of rum, and may be intensely craving some just now. But sudden danger confronts him, and he is obliged to fly for his life. While that fear rages *appetite* lies dormant; but when the fear subsides the appetite revives.

"So the emotions of the new birth paralyze the old habits of the nature, and were it possible, in this world, sufficiently to prolong these emotions, new channels would be formed, and the old habits never would revive.†

"This may be the fitting place to recall the fact before stated, that infants, and adults who die immediately after regeneration, enter heaven as holy, but

* Surely lust, covetousness, pride, and passion are of the *me* in the most intimate sense, as qualities are of the substance in which they inhere.

† This is a fair explanation of the reason why the motions of evil passions are concealed at the moment of conversion, but it is no refutation of their existence.

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not sanctified. The emotional experience of that world of glory must very soon confirm their activities in those pure channels * which regeneration has formed, so that, properly speaking, they need no such process of sanctification as that to which we are called.

"Turning to the second part of the objection, we admit the fact that Christians do have such conviction of indwelling sin. But their consciousness only recognizes the *fact* that the waters are defiled †—never inquires whether by the channel or by the fountain, hence they would have the same conviction in either case.

"What they need is new channels for the soul-life to work through. Nor does this imply the annihilation of any faculty of our being. God does not design that our nature shall be emasculated by the extirpation of either faculties or functions. He only asks that wherein they have been perverted they shall be reclaimed; wherein they have been defiled they shall be cleansed; wherein they have used channels that pollute, they shall substitute those that are pure.

* Nay, the channels, or rather the streams, representing abnormal conditions of the powers—evil affections—will be removed before entrance into heaven.

† We must question the correctness of this. The waters, that is, the streams of evil affection, are defiled, to be sure; but the soul, in addition to noting this, is conscious of a subjective cause—a cause in the condition of its powers which ought not to be a cause in the fountain, coming to manifestation in the stream.

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"If you have been passionate, he does not require the eradication of the instinct, or the entire repression of its function; he only asks that you 'be angry and sin not.' If you have been covetous, covet still, but 'covet earnestly the best gifts.' If ou have been quarrelsome, indulge your combativeness, but 'contend earnestly for the faith once delivered to the saints.' If you have been unbelieving, be unbelieving still, but disbelieve the devil and not the Lord.

"So, whatever may have been your depraved habits, you are to substitute for them the legitimate exercise of the faculties concerned in their appropriate relative measure.

"Now let us trace an experience through its several phases, and explain it by the principles laid down.

"Here is a penitent soul in God's hands, to be molded as he pleases. The consecration has been entire and complete, and now the soul is passive in the hands of a God who hates sin with all the loathing of his infinite nature, and loves holiness with a corresponding intensity. The will of the penitent is not merely acquiescent, but concurrent in any process that may be needful for his salvation. He is believing.

"Now God can, in addition to imparting his indwelling life to the soul, purify its essence * and make

* We doubt the need of essence being purified. The want is in the abnormal state of its powers—its affections.

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it holy, or he cannot. If he cannot *now*, he *never can*, for the soul can never more than concur and believe. True, the objection may be made that 'the penitent does not seek for purity, but for forgiveness, and therefore God gives him only what he seeks.' But if that be true, upon what principle does he receive regeneration? for that is more than pardon. And if He gives regeneration where forgiveness only is asked, upon the same principle he may give essential purity. But the truth is, he [the penitent] seeks for *salvation*, well knowing that includes a *new nature;* and while he is thus recipient, God's infinite love requires that every thing shall be done for him that can be; and we reaffirm that if God cannot purge his nature *now*, he never can! But he can. Then he does, or he does not. If he does not, it is not because of impediment in the man, but because he does not choose to. And if he does not choose to, wherein does he abhor the essential sinfulness of the soul? And with what propriety does the Christian mourn over the 'roots of bitterness' in his heart? He ought rather, as a dutiful child, with an acquiescent will, to thank Heaven that they remain! We come back, therefore, to the position that God can, and therefore does, so cleanse the soul's essence in regeneration that it is at once put in the possession of the 'holiness without which no man shall see the Lord.'

"A few days pass away and he feels nothing wrong

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within. But suddenly, in a moment of temptation anger rises, or covetousness grasps, or profanity struggles for expression. He is astounded, overwhelmed, almost in despair.

"He is told that he now 'needs the second blessing.' What is implied in this he has little conception of; but he seeks earnestly for deliverance, and is greatly blessed. He feels these besetments no more, and is told that he is cleansed from sin. A few months pass away, and although anger, covetousness, and profanity are all destroyed, pride begins to inflate, and again he is bewildered. He is told that he has lost his hold; that he must seek the second blessing over again. He tries again, and receives another baptism of the Spirit, and pride is all expelled. Time passes, and although he cannot doubt the victories that he has achieved, now ambition begins to urge, and again the poor man is in trouble. Twice already he has thought himself cleansed from all the 'roots of bitterness;' and lo! ambition dwells within. Still, he thinks that somehow—he scarcely knows how—he must have been unfaithful, and again he seeks the cleansing blood and is saved.*

* The case here described is a common one, namely, that of a soul struggling with remaining sinful tendencies and conscious spiritual defects, sometimes supposing it has attained to perfect deliverance, and afterward, under greater illumination, discovering still remaining need. The discovery is not a delusion, it is of a real fact, and the soul can never rest until it finds complete salvation.

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"Now, the true explanation we believe to be this: Those workings of the 'carnal nature' that he first felt after his conversion were the preponderating habits of his soul, which filled all the foreground of his consciousness, so that his attention was completely absorbed by them, and his first cleansing was simply the sanctification of those habits. But when they were revolutionized, pride, which had been lurking back unobserved because of the prominence of the others, appeared in view; and the second cleansing was the sanctification of that habit. And then ambition deployed its forces, and that was sanctified. And so the process might continue as long as any unsanctified habit remained.

"But why does not God sanctify our habits in regeneration?

"Because, being appendages of the soul, and not of its essence, their purification properly belongs to the discipline of life. Besides, it would be a violation of the laws of our mental nature, amid surroundings of *this life*, to entirely sanctify the *my* in regeneration. This will appear from the following.*

"Habits are controlled by two things:

"1. Paralyzed by emotions;

* The whole of this statement we feel sure rests upon the grand mistake of failing to distinguish between subjective tempers and states of the soul and the mere outward habits of the life. Habits merely express back-lying states and tempers. When these are corrected or removed the habits have no cause for their existence.

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"2 Eradicated by a strong, persistent effort of the will specially directed to that end.

"We have seen that the first is effective just as far as our circumstances in this world will allow.

"But in penitence the will is not sufficiently engaged with habits to secure their eradication without violence to the laws of mind. Sometimes the soul may be partially sanctified in its habits in regeneration, in those cases where the sinful habit has been a special burden, and is an object of loathing; but even then, no further than the will voluntarily and definitely allies itself with grace for this particular purpose. Precisely the same truth applies to those cases of partial sanctification which occur subsequent to conversion. Grace sanctifies just so far as, and no farther than, the will definitely concurs.

"Suppose here is an individual with an inveterate blood disease, that has been forming a painful and disgusting tumor, and has also induced a craving for some noxious drug, which has been indulged in till the habit is fully formed, and its use reacts and aggravates the disease. Let the disease stand for the essential sinfulness of the nature, the tumor for out-breaking sin, the craving for the appetite, and the indulgence for the habit. Now, suppose a physician proposes to cure the patient by dissecting out the tumor, (repentance,) and purification of the blood by alteratives, (regeneration,) as a natural result the craving which sprang from the disease

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will cease. All this is done; yet shortly after the operation the patient complains that the physician has not done his work thoroughly, because he feels his old desire for the drug, which he thinks is incompatible with a pure state of the blood. The physician replies: The tumor is removed; your blood is perfectly pure, and what you feel is only the old habit of indulgence. The craving does not now arise from the state of your blood, but from the fact that you have been addicted to the use of the drug. That is a law of mind which must be met by *will power*. Physic cannot remove it, but you can *will* it out! If you will undertake it, I may assist you by some gentle stimulants that will tend to form new appetites; but there must be absolute cessation of indulgence, and stern and persistent effort on your part.

"Now the question might arise: Is the patient under any obligation to attempt his part of the assigned task?

"If, by the habit of indulgence, he injures his health and usefulness, and thus fails in his duty to others, he is most certainly responsible for that failure.

"So, if by the continuance of old sinful habits you entail upon yourself spiritual infirmity, and by that weakness fail in your duty to others, and if, above all else, your voluntarily perpetuated habits defile the outgoings of the pure spirit which God has

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placed within you, and you thus dishonor his workmanship, condemnation must be your inevitable doom. The dilemma is not, Advance, or fail to reach a glorious privilege! but, Advance, or lose your justification.

"The work of sanctification now stands before us, not in the form of an intangible something to be acquired somehow, but as a plainly defined struggle and a consciously ascertained victory.

"Permit me, just here, to go back to our explication of depravity, and ask: Is your body subjected to any unhealthy and depraving appetite? If so, it is in vain for you to talk of being a 'free man in Christ Jesus' until you emancipate yourself from that humiliating thraldom. O that I could induce you just here and now to dig a grave to bury the instruments of slavery of those old habits for ever! O that the *man*, the blood-redeemed *man*, would rise in rebellion against the dominancy of appetite! Your tobacco, your wine, your lust, your gluttony—lawful though they may be—righteous, sanctified, they never can be as habits of indulgence, and innocent they cannot be while defiling and shattering the temple of the Holy Ghost!

"And is your mind the slave of anger, petulance, censoriousness, envy, pride, ambition, covetousness? Ah, here is your work. A mighty, desperate work it is! By substitution through and through you must seek emancipation. You cannot take that

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sinful habit and lay it at your bidding.* You may bid it *down*, but it will up and taunt you with your weakness! You know that this is so. I do but tear a leaf from your own experience and read it to you now.

"'What, then, shall I do?' Is this your cry? Wait a little. Let me drive your discouragement to the verge of despair, for desperate diseases require desperate remedies.

"Perhaps these depravities are hereditary, inborn, but strengthened by indulgence. So much the deeper is their hold! So much the firmer are you bound!

"But habits can be eradicated,

"1. By voluntary, gradual obliteration and substitution. You cannot will them away, but you can will them down, *and substitute them out! By substitution only comes deliverance.*

"If the habit be physical, the substitutionary process need not be another indulgence less objectionable, but simply the healthful action of the organs implicated. If it be mental or spiritual, the energy that has flowed in that direction must find other and sanctified outlets.

"This process of substitution is usually subject to two laws:

* Does the author mean to say, that a mind enslaved by anger, pride, ambition, covetousness, lust, gluttony, is in a normal and holy subjective state, and that these things are mere habits *ab extra*? No, no! this must be an erroneous conception of the subject.

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"1) That of impression, which has special relation to the habit first selected as the subject of experiment. For example, if anger is the predominating propensity, the impression of that fact is more clearly defined within the consciousness than any other, and therefore, when the work of transformation commences, it will seem to be mostly centered there. And, when accomplished there, the work may seem to be complete until the same law reveals some other depravity; and so on until the last old sinful habit is extirpated. *Then, and not till then, is the soul sanctified entirely!*

"2) The law of inspiration. All processes of human nature—physical, mental, and spiritual—are quickened by inspiration. An inspiring thought will flash in the eye, tremble in the pulse, dance in the muscular movements, and chase away fatigue. Inspiration heightens the glow of poesy, gives firmness to the tread of reason, kindles the yearnings of devotion, and stays the wanderings of will. So the mighty work of sanctifying substitution quickens under the divinely-kindled impulses of inspiration. Hence, those means of grace that breathe the purest, strongest inspiration should be most relied upon in this warfare against depravity.

"But all this speaks of time, and toil, and conflict. Ay, and of *peril* also; for old habits have a reactionary power over soul-purity, so that it is quite possible that you may contract guilt by unnecessary delay, and

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thus your substitutionary process be more than neutralized by soul-pollution. Is there not a better way? Must we spend a life-time in the sanctifying process, and be able to bring forth its glorious fruitage only in the sunset of our day? Or, worse still, should our day end at its meridian, can we never, never show to the world what it is perishing to see—the sanctifying graces of the Holy Spirit adorning all our earthly life? Yes! glory to the Lamb! *there is a shorter way!* Not, perhaps, to gain all victories at once, but, at least, to find all peace within the range of present consciousness and obligation.

"2. Our habits may be removed *by revolutionary and abnormal substitution!*

"By this we mean that the Divine Spirit can, *in a single moment,* with the concurrence of your will and the appropriations of your faith, work a change in your habits that shall be equivalent to your own disciplined substitution.* Do you understand me?

* The author seems to think that the work of sanctifying the habits may be wholly effected by the self in time, or by the Holy Ghost in a moment. We doubt whether there is such a possible exchange of offices. We reform habits, the Holy Ghost restores the soul. The habits may be reformed when the restoration has not been effected, but the restoration destroys the habit. It is not the reformation which man effects which gives sanctification, but it is the restoration which the Holy Ghost effects that does it; the former, when alone and the achievement of the human, is the work of time if it be done; the latter, the Holy Ghost work, may be done in a moment, and when done not only reforms evil habits, but purges the evil streams which flowed through the channels of evil habits.

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I mean to say that the Holy Spirit can dig new channels for your activities in an instant, so that you who are so passionate, and who, under the ordinary operations of grace, would require months or years of conflict in which to completely change your temper, may have that temper sanctified in the twinkling of an eye by the revolutionary processes of the Holy Ghost!

"Is this doubted? Upon what ground? Is the faith that has looked out of darkness, and alienation, and guilt, and claimed Christ as a Saviour, now incompetent to look from adoption, and childhood, and affinity, and claim Jesus as a Sanctifier? Is the Spirit, whose mighty energies have purged the soul's essence, insufficient now to purify its belongings? Must the thousands upon thousands of God's saints, who in the past have thought themselves examples of this wondrous transformation, be classed with enthusiasts and self-deceivers?

"But you must first consecrate yourself as fully, as formally, as irrevocably, as much in detail, as if you were making inventory to deed yourself away for gold. And the spirit, life, and power of your consecration must consist in this: that your will freely and for ever accepts God's will as its one, sole, changeless *law!* Do you do it? Now, the crowning of your consecration must be in here and now committing your faith-faculty, your power of believing, your present trust, to the Word of God in the

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present acceptance of his sanctifying grace. Is this done? Then do not look in upon yourself to see what the effect is. This is going by sight, not by faith! Hold on by faith; and though you have no evidence of feeling, still believe, and keep believing; and *while* believing, though Satan comes he shall find nothing in **you**. *God's word is evidence enough for faith!*

"Some of you are sanctified in part. Some habits have been slain. Some are still alive. By the carcasses of the dead you may compute the *my* already sanctified.* By the presence of the living you may estimate the magnitude of the work before you. Ah, how sadly your Achans have discomfited Israel! I charge you, men of God, bring every one to the stoning-place!

"Why our sanctification is the will of God,

"1. Because sanctified men are God's veterans in his war against sin.

"Militiamen may sometimes be relied upon to defend strongly fortified places; but when campaigns are to be fought through 'on this line,' men are needed who can face the glittering steel, 'close up' in solid column when winrows fall, and when the bugle rings the charge, sweep like the march of death upon the foe.

* Rather, you may compute the degree of the sanctification of the *me*, and by the evil habits remaining you perceive the measure of the remaining want, not only in the *my*, but in the *my* because in the *me*.

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"So, when life's test-hours come, when the decisive struggles verge to its culmination, God calls for hearts that are panoplied in steel, and that will stand amid the shocks of battle, and rush to the charge of Christian effort, like Napoleon's grand Old Guards, who never knew defeat till they found it in annihilation.

"As I was crossing the City Hall Park last Saturday the sound of martial music fell upon my ear, and, turning toward Broadway, I saw some of our returning regiments of the Army of the Potomac; and as the bronzed and battle-scarred veterans filed into the Park, I stood and gazed upon them with overflowing eyes as I thought of what they had dared and done for me.

"At last, as the center of the column turned in, two flag-staffs, borne side by side, attracted my attention.

"Hanging from those staffs were the remnants of the battle banners that had swept in alternate victory and defeat over the blood-soaked fields of the Peninsula, through the campaigns of Maryland and the Rappahannock, and the terrible death-grapples of the Wilderness, and over the ramparts of Petersburgh, and there they came fringed and shredded by shot and shell, begrimed by smoke, and scorched by flame, but *wreathed with victory*—victory at last—and my poor heart broke down as those banners, baptized in blood, spoke from all their gaping

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wounds to me of the noble heroes who had borne them. Ah! they were veterans! So, God calls for *men;* sun-browned and battle-scarred, inured to hardships and inspired by victory. The pure in heart and life are such. They have quivered under the hurtling fires of death; they have groped amid the smoke of conflict; they have crossed the cold glittering steel with old habits of the nature; they have swept in a rolling tide of victory through the fields of old indulgence; and they are here to-day bearing in triumph the blood-stained banner of the cross. God's veterans are they! And they are here to recruit their ranks for other campaigns and other victories.

"It is said that the Turks inscribe upon their sword-blades the choicest sentences of their Koran, in order that the most cherished sentiments of their faith may be found in closest proximity with the most effective blows. So we would to-day inscribe upon our weapons, 'Holiness to the Lord!' that our gleaming steel may flash our faith at every blow!

"2. Because by it we became conductors of the Omnipotence that commands it.

"When the will of God is accomplished in your sanctification, you become an avenue through which its omnipotence shall reach the world. I have heard believers complain of an almost agonizing sense of want. I have heard their groanings after power. I have felt them like inextinguishable yearnings drink-

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ing up the life. I have tried to analyze them, to trace them to their origin and find a remedy; and I declare to you to-day—Christian of the longing soul—there is a resting-place. I know it. I have found it. You may lose those unutterable yearnings *in a calm consciousness of being God's instrument and working all his will!* Holiness is power! Purity is the enginery of Omnipotence! Soul purity we have in regeneration. Habit purity we have in sanctification. Power purity we have when unbelief—the last old habit that dies the death—is extirpated. Those sanctified ones who groan for power, need yet another sanctifying touch. Unbelief, in its last lingering doubtings, must be substituted by an all-embracing faith, and that will give the endowment of power!

"'Ye shall receive power after that the Holy Ghost is come upon you.'

"Come, then, mighty Sanctifier, and herald the baptism of power!

"It needs only that your sanctified soul shall concentrate all its believing energies in one burning focus that shall fuse down and dissipate the last lingering unbelief of your nature. If you like the phraseology, 'Lay it upon the altar!' If you prefer my philosophy, substitute faith for it, and ye shall receive the power. Now do not mistake, by supposing this endowment of power to be a certain consciousness that you are so filled with power, that

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it emanates from you, like sunbeams from the sun. Rather regard yourself as an unobstructed conducting wire, which needs only the connections to be instituted, in any Christian duty, and men are smitten with all the battery power of Heaven.

"Remember again. The lightning has its laws, and so has the Spirit of Omnipotence. Encased in glass, or robed in silk, the lightnings play around but do not flash upon you. So the sovereignty of human will begirts men, and though God's Spirit may kindle convictions, it cannot always melt them into contrition or crystallize them into faith.

"Your power will consist in this: that whenever you discharge Christian duty, you do it so well, that all that God can do for others, consistently with the laws of his moral government, will be done. It will be manifest in a 'baptized persuasiveness' that will subdue, and melt, and move, even though it fall like the gentle sunbeam upon the icy cliffs of the mountain glacier. Tyndall tells us that a block of ice under the converged sunbeam will suddenly (an inch, or inches below the surface) seem to resolve itself into a cluster of glittering stars, each with six petal-rays, shining with the luster of burnished silver.

"Those petal-rays are a tiny water-flower, formed around a star-like vacuum, and vieing in beauty with the frost-works of a winter's morn. So, down deep in the icy heart of the worldling, the little water-

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flowers are forming around the vacuum that glitters in the consciousness, under the melting power of love, and the little water-drops trickle out here and there, when none but the All-Seeing notes their fall. O for the 'baptized persuasiveness' of the Gospel! In the pulpit, in the altar, in the prayer-meeting, in the class-room, in the family, in the street, in the workshop, *every-where* where icy hearts expose their rigid fronts to the melting sun-beams of God's love!

"But I imagine some fearful one is asking, 'Suppose I do receive the baptism of power, and no good results follow, what must I think?'

"A few years ago a young engineer was being examined for graduation, when his examiner proposed the following question: 'Suppose you have a steam-pump constructed for a ship, under your own supervision, and know that every thing is in perfect working order, yet when you throw out the hose it will not draw. What would you think?'

"'I should think, sir, there must be a defect somewhere.'

"'But such a conclusion is not admissible, for the supposition is that every thing is perfect, and yet it will not work.

"'Then, sir, I should look over the side to see if the river had run dry!'

"So, in the case supposed, I should look out to see if God had vanished from the universe! Holiness is

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power! And when Christians, endowed with this power-purity, meet in prayer, the very atmosphere may be so pervaded by a supernatural Presence that men's consciousness shall recognize it on the instant, and they shall be constrained to say, 'Lo, God is here!' 'Ye shall receive power after that the Holy Ghost is come upon you.' Come, then, Heavenly Anointing! Come, enshrining Power! These vessels long for thy filling. These lives await thy molding.

"3. Because if not sanctified by grace, we must be devoted to wrath.

"In Leviticus xxvii you may find the terms sanctify and devote both used as expressive of consecration to God, the difference being, the devoted thing is irredeemable, and if capable of death must suffer it. How striking the analogy! The saint is sanctified to God by grace. The sinner is devoted to punishment by power. One glorifies God in the voluntary acceptance of his mercy. The other honors God in constrained devotion to retribution. The will of God, as the expression of an absolute and eternal Omnipotence, *must be done.* I have seen a man stretch himself upon a ladder and hold his position in spite of the efforts of two of the strongest horses to draw him off. 'Muscular power!' say you. *Will power,* say I. Bind a dead man there by hands and feet, a single horse would shred his body like flax in the hand of the hatcheler. That was the will of man.

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The Infinite God speaks to-day! 'This is the will of God, even your sanctification.' Sinner, behold your work! Your heart all polluted. Your life all guilt-stained. Your habits gravitating hellward Time rushing away, and judgment speeding on And you, infatuated creature, yielding to the dominancy of habits that are building a living tomb about you!

The victim of an ancient tyrant found himself within a narrow cell with seven windows, one above the other in the end, and the only furniture a pallet of straw. In the night there seemed to be a noise and a movement, and all was still. On the morning, a loaf of bread and mug of water stood by his side. He was relieved from the fear of starvation; but when his eyes sought the windows there were but six. The next night the same thing was repeated, and the next, and the next, when the fearful truth flashed upon him that by some infernal enginery of windlass and crank the floor and wall of his cell were being pressed together to the extent of the loss of a window every night, and in three days more he would be crushed in that fearful tomb. So habits of impenitence are blotting out window after window of your earth-cell, and, with God's hand upon the crank, the hour approaches when your last hope will lie crushed and mangled in the ever narrowing entombment that holds you. Devoted to wrath! God in mercy save you! The hour is propitious! Ye

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who have a rock, plant yourselves upon it! Ye helpless, hide in its cleft! Ye polluted, come to the fountain of cleansing; and 'whosoever will, let him take of the water of life freely,' 'for now is the accepted time, now is the day of salvation.'"

The one fundamental mistake in the above quoted treatise consists in confounding habits with subjective qualities. Most that is said contains important truth, and is excellently well said but for this one error. The laws of habit are indicated and the methods of their correction, but too much is included under the word. The distinction of the *me* and the *my* is rightly made, but the *me* is too much narrowed and the *my* too much broadened. The co-working of the human with the Divine is properly indicated, but to the human is sometimes assigned the work of the Divine. The treatise strikes toward the truth, and suggests many valuable truths, but we think many times misses the mark. It is not what it purports to be—A Philosophy of Christian Perfection. The true philosophy of Christian perfection, or entire sanctification, we are constrained to believe, is enunciated in few words, and however human learning may be used to explain and defend it, they cannot improve upon it. The formula of the Holy Ghost clearly and fully sets forth the whole truth and its complete philosophy: "And the very God of peace sanctify you wholly.... and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."

But notwithstanding the errors, as we conceive them to be, above indicated, we repeat what we have in substance said before, the treatise contains not only important and astutely-expressed truth, but more than that, points the way to some deep and occult cases which are of real value to the discussion. With slight verbal changes and

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a few modifications of ideas, we should feel that the treatise is not only able, but essentially correct. It has these great merits—its spirit is excellent, its manner is fresh and unique, and it recognizes and enforces the great doctrine of the need and possibility of advanced holiness on the part of believers; not failing to recognize the fact that the Holy Ghost is the great agent who also will do it in a moment on the faith of the seeking soul.

THE END.

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